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OCTOBER 1956

NATIONAL COUNCIL

OUTLOOK

Interdenominational Calendar

Under National Council Auspices

Department of the Church and Economic Life, General Committee, New York, N. Y., October 5, 6

WORLD-WIDE COMMUNION, October 7

Department of the Urban Church, New York, N. Y., October 9

CHURCHMEN'S WEEK, October 14-21

National Convocation on the Church in Town and Country, St. Louis, Mo., October 16-18

WORLD ORDER SUNDAY, October 21
Department of International Affairs, New York, N. Y., October 23, 24

REFORMATION SUNDAY, October 28

WORLD COMMUNITY DAY, November 2

STEWARDSHIP DAY, November 11

Southern Advisory Committee, NCC Southern Office, Atlanta, Ga., November 15, 16

Division of Foreign Missions, Assembly, Buck Hill Falls, Pa., November 28-30

Department of Social Welfare, General Committee, New York, N. Y., November 28

Other Meetings

General Commission on Chaplains and Armed Forces Personnel, Semi-annual Meeting, Washington, D. C., October 10, 11

United Lutheran Church in America, Biennial Convention, Harrisburg, Pa., October 10-17

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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Our October cover picture, symbolic of the autumn season, is from Frederick Lewis, New York.

Vol. VI. No. 8, October 1956

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadellphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Editorial Contributors: George W. Carpenter, *Central in Christian Strategy;* Berlyn V. Farris, *"The Just Shall Live by Faith";* Kenneth Maxwell, *Focus on the Individual and World Community.*

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100 Million Loaves of Bread

THIS fall more than 100 million loaves of bread will carry a message urging all Americans to attend the worship services of their choice. Each bread wrapper will have printed on it in vivid colors the picture of a family with this appeal: "Build a stronger, richer life . . . worship together every week." It is the volunteer cooperation of bakers across the country to assist in a nationwide program to help increase attendance at worship services of all faiths next November.

That same message will be seen on signs in buses, trains and subways, and on large posters on station platforms. It will be spread across the nation's highways by more than 5,000 billboards. Newspapers and magazines will carry it in ads and news stories and feature articles. It will be seen on network and local television shows and heard over the radio.

Again and again, throughout November and into the following months, with all the persuasion of continuous reiteration, this appeal will penetrate deep into the American home. Here is modern advertising and publicity at its most effective, provided for all churches and synagogues to use to increase attendance and support.

This annual campaign is known as the Religion In American Life Program. Its sole purpose since its beginning in 1949 has been to strengthen the place of religion in personal and community life by urging all Americans to attend regularly the church or synagogue of their choice. It is sponsored by a committee of laymen from the major faiths with Joseph M. McConnell, director and general counsel of Reynolds Metals Company, as its national chairman. American business, through The Advertising Council, makes available time and space in all the major media of mass communication. The 24 national religious bodies which provide the channels of promotion include the following: African Methodist Episcopal Church, American Baptist Convention, American Unitarian Association, Armenian Evangelical Union of America, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, The Methodist Church, Presbyterian Church in the U. S., Presbyterian Church in the U. S. A., Protestant Episcopal Church, Reformed Church in America, Seventh Day Adventists, Seventh Day Baptists, Union of American Hebrew Congregations, United Synagogue of America. Also American Bible Society, Laymen's Movement for a Christian World, Synagogue Council of America and United Church Men and United Church Women.

The smiling youngster pictured above is holding a loaf of bread with the 1955 RIAL theme, "Give Them a Faith to Live By—Worship with Them This Week." This year it is estimated that the new slogan will appear on 100 million loaves of bread.

Each year a comprehensive kit of guides and materials for assisting local groups in using the national advertising is provided by program headquarters. By effective use of the materials, the national advertising is focused on local religious groups. According to Dr. Earle B. Pleasant, national director, the effective use of the program can produce substantial benefits in increased attendance and support.

"Each year," Dr. Pleasant said, "we receive reports from communities all over the country showing specific results of local RIAL programs, many of which continue long after the programs have ended. But these benefits come from the careful planning and consistent effort that are produced by the cooperative efforts of local lay and religious leaders."

Among the direct benefits reported by communities from across the country, Dr. Pleasant lists the following:

- Increased attendance averaging as high as 31 per cent for all participating religious groups
- Accelerated enlistment of new members
- Inactive members returned to active membership
- Greater participation by lay men and women in religious life

"All these," he added, "make up the goal which serves as the whole purpose of the national movement. It is directed solely toward helping to bring new strength and vitality, through the use of modern publicity and advertising, to churches and synagogues everywhere."

Dr. Pleasant described the RIAL program last November in Bedford, Ind., as an example of a community using the national advertising to back up and intensify local activities. Participating in the Bedford program were 107 organizations. These included service clubs, civic groups, business and professional associations, youth groups, merchants and industry; and local religious groups. In short, the whole range of the city's civic, business, social and religious life was united in an organized effort. The program was so intensively sustained that the local newspaper described it as "a full-scale community crusade."

A sampling of the activities carried out indicates something of the excitement generated, which extended to all levels of community life. Scouts and Boys' Club distributed prayer cards to homes; 212 other young people visited more than 5,000 homes to distribute

(*Continued on page* 11)

National Convention of Christian Men Shows Laymen Are on the March

By FLETCHER COATES

FOR the first time in the nation's religious life several thousand Christian laymen crossed denominational lines last month to meet, worship and plan for the future together.

Delegates to the first National Convention of Christian Men, held in Cleveland, Sept. 14-16, 3,300 men from 33 states listened to talks and addresses by 13 speakers, who included two evangelists, a congressman and a mayor.

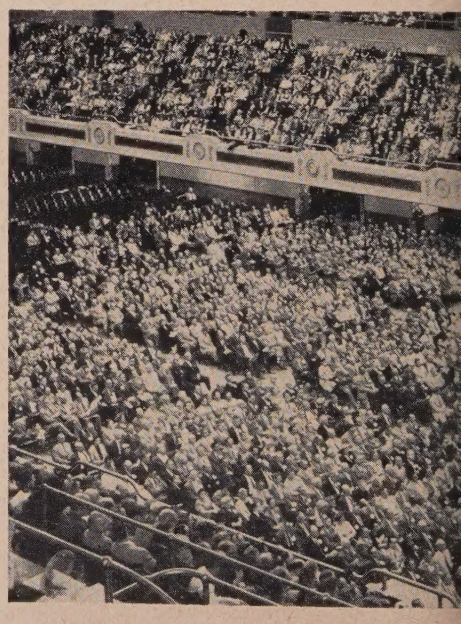
Just as important, they got together on two mornings for informal breakfast sessions that gave them the chance to express dreams and concrete plans for the future of their movement.

The convention was conceived, planned and sponsored by United Church Men, men's arm of the National Council of Churches, for the purpose of strengthening men's faith and having them experience unity across denominational lines on a national level.

This, most delegates agreed, the convention accomplished. In an informal poll taken at the closing session, most said they wanted more such national meetings as evidence that "laymen are on the march." There was every likelihood that they will have their way, UCM leaders said, although a final decision rests with the department's Board of Managers, which will take up the matter at its next scheduled meeting in November.

The convention program included no business actions. There were no resolutions, no elections of officers—both matters beyond the scope of the meeting. However, assembling in seven sessions, delegates heard from a group of notable speakers and listened to what most felt must have been one of the year's finest programs of sacred music. Among the speakers were:

Evangelist Billy Graham, who told a public session of 7,000 that there is "no way to short-cut your way through life to success and Heaven. There are four things that we have to pay a high price for . . . sin . . . salvation . . . Christian commitment . . . and witnessing. America will never be won to Christ by the clergy alone, important as our pastors are who direct the churches. It will take dedicated laymen witnessing in every sphere of life to win America for Christ," he said. Prior to his speech, Dr. Graham told a crowded press conference that America may be headed for a great spiritual awakening, but he warned that it would come to mean little unless new members became "fully committed Christians" ready to bring their witness to bear on such social problems as



juvenile delinquency and racial strife.

Dr. Norman Vincent Peale, pastor of New York City's Marble Collegiate Church, indicated the convention theme, "You Shall Be My Witnesses," emblazoned in silver letters against the stage backdrop, and urged his hearers to witness for Christ in three main ways—in their business life, their social life and in their personal outlook. "The mark of a Christian," he said, "is shown by how happy he is, how joyful and filled with zest for life. I don't believe the sober sourpuss can be a good Christian. Gloom is not piety," declared the famed author of "The Power of Positive Thinking." Dr. Peale said he is now completing his next and "last" book, which is yet to be named.

Congressman Walter H. Judd, of Minnesota, a former medical missionary in China, told the men that in effect the Christian West is defaulting to the Communist East in the struggle to win the hearts and minds of uncommitted peoples. "Starting from scratch, the communists today control one-third of God's children, and that's because millions are serving as communism's witnesses," he said. "America can best counter the march of communism by marshaling the strength and unity of millions of dedicated Christians in the lands that are free."

Mayor H. Roe Bartle, of Kansas City, one of the founders of United Church Men, said witnessing begins in "our own backyards," in the community. He called for laymen to work for elimination of hate, corruption and indifference. He said one important place to bring Christianity to bear is in the polling booths. "Vote for men with strong religious faith first," he said. "Party loyalty comes second."

Dr. Eugene Carson Blake, president of the National Council of Churches, asserted that the first creed of the Christian church, that Jesus Christ is Lord, "is a bold and dangerous confession for any man to make. But the church must actually be ruled by Christ lest it become merely one of the various societies and organizations of our culture." He disagreed with those who say, "Stick to religion and leave the other things to politicians and political parties." He termed this "the kind of 'tame cat' church the communists are trying to produce in Russia and that Hitler tried to produce in Germany."

Dr. Elton Trueblood, professor of philosophy at Earlham College, said that after "two generations of decay" America's Christian colleges now face an era of new vitality. The former religious director of the U. S. Information Agency declared, "We do have the beginnings of new life. It is now the responsibility of men like you to see that this life is nurtured and made to grow." (United Church Men, in cooperation with the National Council's Commission on Christian Higher Education, recently launched a nation-wide program to enlist the support of Christian laymen for Christian colleges.)

Dr. Alan Walker, famed Australian evangelist now in the U. S. on a one-year preaching mission, called for "a great united Christian crusade to the American nation." A Christian mission by all denominations working through the National Council of Churches, he said, would find the "minds and hearts of people open to religious challenge as never before. Millions are wondering whether God has the answer for personal and social needs," he said. Such a mission, he declared, would be a "tremendous" undertaking, requiring years to prepare. "Its aim would be the conversion of millions of Americans and the transformation of the attitudes of an entire nation on some of the great (social) problems facing the nation."

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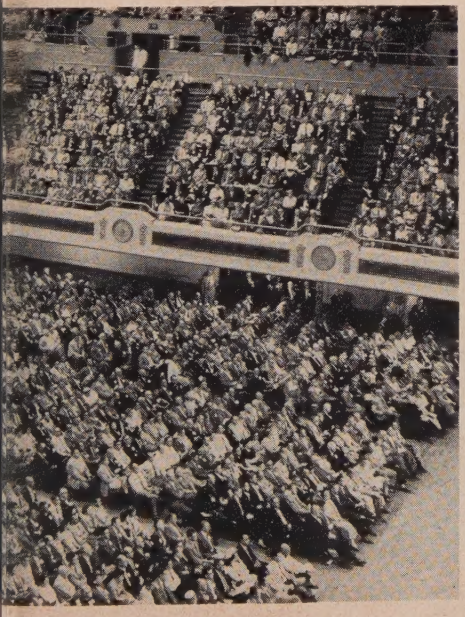


(*Left*) Cleveland's great Public Auditorium during a session of the National Convention of Christian Men; *right, top to bottom* — Evangelist Billy Graham, who addressed 7,000 men; Dr. Norman Vincent Peale, of Marble Collegiate Church, New York, and Dr. Alan Walker, Australian evangelist.

Flying PARSONS

By GERALDINE SARTAIN

TO scattered bands of Eskimo fishermen and hunters at the top of the world and to pygmy villagers in the deep Congo forests the roar of an airplane overhead may mean their only touch with the rest of the world.

As they rush for the landing strips to welcome chaplain pilots their expectancy is high. They know that these planes bear whatever is their dire necessity, be it clothing, food or medicine, plus messages of Gospel inspiration that they begin to understand and enjoy.

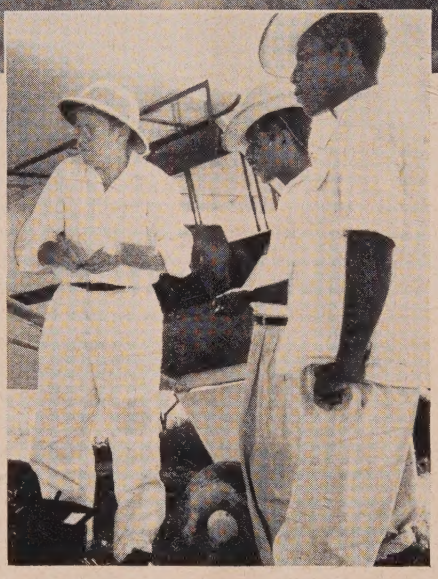
In Alaska they may sing out their "hellos" to young Episcopal Bishop William Gordon coming up the runway in *The Blue Box,* with tons of moosemeat aboard for the hospital, or to Rev. William Wartes in his sturdy Cessna *Arctic Messenger III.* Bill Wartes once vanished in the blizzardy wastes for three days while the alarmed U. S. Air Force searched for him.

In the jungles of the Belgian Congo, Batua pygmies greet Dr. Mark Poole, who went to Africa to tend the sick twenty years ago. Since then he's been pushing further into the trackless interior by air to teach the people how to fight sleeping sickness, elephantiasis, malaria and the full range of other maladies that afflict them.

In the Philippines several hundred townspeople of secluded Palanan, including a number of naked Negritoes, stream across the airfield to meet the Rev. Curran L. Spottswood, Jr. in the *Circuit Rider.* They are completely devoted to young Spottswood, who once alerted the U. S. Air Force Second Rescue Squadron and then flew with it to rush life-saving anti-rabies serum to 10 persons in this jungle station bitten by a mad dog. It was a hazardous flight because of weather. A few days later Spottswood answered a second emergency call by flying in alone to bring an elderly woman with a dangerous facial infection back to a hospital.

On one mission Spottswood was reported to have crashed in the jungle himself—a false report. U. S. Air Force L-5's landed on the river bank at Palanan and there they found him, to the relief of news readers around the world.

Year by year these men and other missionaries of many denominations are



Inset, above—Curran Spottswood bringing supplies to famine area in the Philippines; *center*—Dr. James Boyce sets up his "clinic" below Ometepec in Mexico.

Rt. Rev. William J. Gordon at Valdez, Alaska, with his plane, the *Blue Box.*

finding that the airplane is a practical way to reach people in inaccessible spots.

Bill Wartes, A World War II pilot from Seattle, since 1951 has been covering his parish from Barrow, Alaska, where he has a 500-member church. This is the most northerly Presbyterian mission in the world. Flying east and west 425 miles and south 250, he visits his Eskimo flocks at Barter Island, at Mead River Coal Mine, at Anaktuvik and at villages en route.

He is the first Christian missionary ever to serve Anaktuvik. Here some 60 Eskimos have a winter camp site beside a frozen lake where they hunt moose and caribou migrating through Anaktuvik Pass.

In each small community of Eskimos there are some professing Christians with one of their number an ordained elder who serves as their spiritual leader. Their church membership is in the Barrow congregation. Bill Wartes flies in several times a year to perform the sacraments of the church.

This ministry would be impossible without a plane.

His church in Barrow has everything that a Presbyterian church in the States has. Besides elders, there are deacons, Sunday school teachers, a choir and an organist—all Eskimos. Since the Wartes family reached Alaska, the congregation has completed a new church building. It would be the envy of the late Sheldon Jackson, who began the first Presbyterian mission in Barrow back in 1890 when only a ship or two each summer brought in food and took out ivory and furs.

In the course of this adventurous life as missionary-pastor-pilot, Bill Wartes has had several close calls. Once he lost his way and almost ran into a mountain; another time his landing gear buckled and he had to walk 40 miles in below-zero weather. Ever so often he runs into a bad Arctic storm and has to make an emergency landing. It was one of those at the Colville River Delta that set Air Force rescue crews hunting for him at the time he was missing. He reciprocated later by helping in the rescue of three downed Air Force men, radioing the news when he spotted them on the icefields.

Rev. Norval Hegland, 41-year-old flying missionary for the Evangelical Lutheran Church on the Seward Peninsula in Alaska has logged 2,200 hours of flying time.

Such mishaps are all in the day's work to Bill Wartes and his wife Bonnie. She doesn't worry when he is away, feeling, as he does, that when he flies, "the Lord's hand is on the stick." Both she and their five children, all reared in the frozen north, are now veteran air passengers.

So are Shirley Gordon, the wife of Bishop Gordon and their three Alaska-born children.

A few months after Bill Gordon's ordination as a priest in 1943, he flew with his bride to be priest in charge of St. Thomas's Mission and spiritual leader for 600 Eskimos in and around Tigara. This is a little fishing village on that desolate and wind-swept stretch of land above the Arctic Circle known to white men as Point Hope.

It is often considered the most remote mission of the Episcopal church, for it is in contact with the outside world only once a year when a boat arrives with medical supplies and other necessities. For months raging Arctic storms isolate Point Hope from the rest of Alaska. In spite of these obstacles, the church has maintained a mission there ever since the revered physician, Dr. John Driggs of Delaware arrived in 1890.

While young Bill Gordon was making

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Left—Rev. W. W. Kitterman of First Cumberland Presbyterian Church, Ft. Smith, Ark., has flown 1,065 hours. *Right*—Rev. William C. Wartes, missionary-pastor-pilot, and Samuel Simmonds, at the Presbyterian Mission at Barrow, Alaska.

LIVES TRANSFORMED

The Story of Christian Aid to Greek Villagers

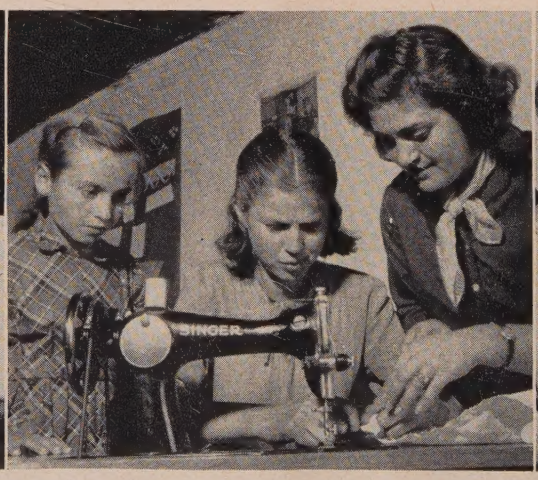
By BETTY THOMPSON

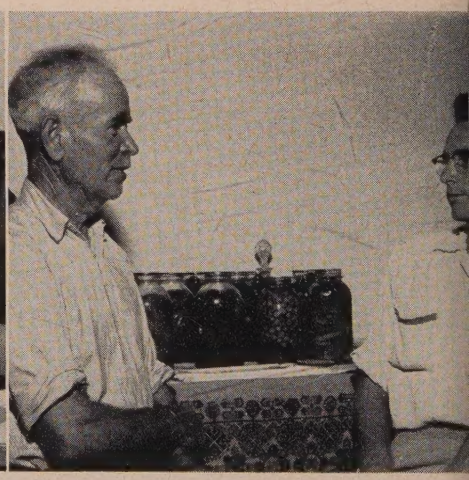
"IN SOME ways I feel I have gypped the Greek villagers in that I have learned more from them than I could ever have taught them," said Leon Kline, a young American from Virginia, summing up his two-year term with an international team of young Christians working in Northern Greece.

Known far and wide as the Greek Team, the Inter-Church Service in Greek Villages is an ecumenical pilot project in agricultural rehabilitation which has done much to transform the lives of some thousands of villagers around the town of Ionnina in Epirus. Secretary of the Greek Team committee which gives guidance to the whole project and helps to raise inter-church aid funds for its operation is John D. Metzler.

Orville Sherman, director of the team, is a native of Indiana who has had experience in agricultural work in Venezuela with the Brethren Service Commission and the Rockefeller Foundation.

This summer at the Ionian seashore





Left—Orville Sherman, director of the Team, chats with the priest of a Greek Orthodox church in the area; *center*—Georgia Lafazania, Team member, who is a trained home economist, with her sewing class in Pontikates. She teaches also canning, elementary sanitation and first aid; *right*—Leon Kline, Brethren Service Commission, talks to a villager about the Team's canning project, which has been enthusiastically received. *In circle at top of page*—Dr. M. R. Zigler, founder of the work in Greek villages; an Orthodox priest and a village school teacher inspect the grape harvest at an Orthodox farm school near Jannina.

near Perdika, where the nine members of the team went for a short rest, John Metzler, who is seconded by Church World Service to the World Council of Churches to be European secretary for material aid, talked with the group about some of the things that brought them from many different countries and denominations to work in Greece.

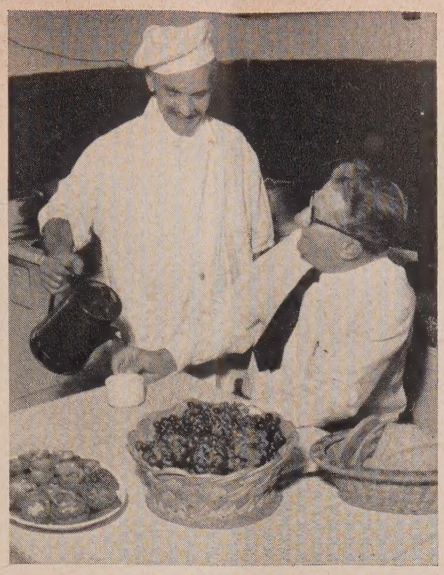
"As we are sitting here watching the dying embers and seeing Corfu disappearing over the sea in the darkness, we realize the vastness of the world and the wonder of it. Here we sit, from Denmark, Holland, England, Greece, and various areas of the United States—we certainly represent many different backgrounds and cultures," Metzler told the group gathered about him.

And the abilities of the young men and women vary widely. There is William H. Maxon, of Oklahoma, an animal husbandry major, Wim Blankers, a Dutch boy whose knowledge of small-scale farming is particularly important in Greece; Aneta Masden, a young Danish woman who specialized in horticulture.

The dynamo behind the whole Greek Team idea is M. R. Zigler, head of European operations, Church of the Brethren, who got the project under way after consultation with leaders of the Greek Orthodox Church in 1950. Since 1951 many young people have come, usually on a two-year term basis, to work on the project. It has become increasingly international and cooperation with local leaders plays a key part.

Dr. Zigler, and most others who have seen the team in operation, think there is a pattern of ecumenical cooperation here which could be put into practice in many parts of the world with startling results. The team has learned many things from trial and error and faced many formidable problems in getting new ways of doing things introduced in an area where farming practices have been the same for centuries.

Leon Kline, while convinced of what he has learned himself from the villagers, is realistic about the difficulties of getting people to cooperate in revolutionary methods of doing things. He thinks that working individually with farmers and boys who have shown spe-



Above, left—Dr. M. R. Zigler talks with the chef of the team; *right*—Team members unload CROP-donated fertilizer for a farm demonstration project; *below*—the team helps this Greek couple, who have seven children, re-establish themselves.

Upper left—A team member who directed the hatchery project in 1955 shows the villagers a chicken from the team's hatchery which has been fed on the improved mixture the team is introducing; *below, left*—Villager compares hybrid corn with Greek native corn; *center*—Mrs. Vasiliko Cumbouros plows oat seed at Riziani while her baby lies in one corner of the eight-acre area; *right*—This church was completed by the villagers themselves after the work camp directed by the team had laid the foundations.

cial interest is the most effective way. "The others will learn by looking over the fence."

The churches in the United States, through cooperative Church World Service efforts and their own denominational programs, have been major contributors to this project.

American giving denominations include the Brethren Service Commission, Disciples of Christ, Presbyterian Church USA, Lutheran World Service, Mennonite Central Committee, Evangelical and Reformed, Baptist Relief Committee, and Evangelical United Brethren. Church World Service, through direct grant and through its Christian Rural Overseas Program, also gives, as does the Heifer Project.

In additon, gifts of money and material aid have been received from other countries. These include the Church of Greece, the British Council of Churches, the Dutch Ecumenical Council, the Church of Sweden, the United Church of Canada, the Australian Council for the World Council of Churches, the German Evangelical Reformed Churches, and the Church of Denmark.

The Swiss Hilfswerk, interchurch aid agency, recently sent goats from Switzerland to Greece. Swiss goats, American heifers and chickens, and young people from many different nations have brought a new look to the beautiful countryside of Northern Greece. More important, they are helping to raise the incredibly low standards of living there, where annual income is only $133 a year.

Bill Maxon, the Oklahoman, who has recently joined the team, describes the farm made fertile by the first big project of the Greek Team in 1951-53, when an ancient tunnel was cleared out to make irrigation possible:

"The farm now consists of 25 acres of cultivated crops which for the most part have proved themselves in other parts of Greece. Test plots are planted in wheat, oats, corn, potatoes, beans, garden crops, and sugar and fodder beets. . . Most of these crops show the advantages of good cultivation and proper use of manure and commercial fertilizer. A new phase is the starting of demonstration of improved wintering and feeding of the calves."

"The farm is quite a different place than you usually see in Greece," Bill continues. "It is located in a beautiful valley that seems consistently cooler and greener than any other part of Greece. It reminds me somewhat of home, but probably because of split-post fences, a tractor with machinery, cleanly cultivated fields, and house and barn on the land rather than in the village. Even the road from the mountains into the valley reminds me of the 'Jacks' in East-

(*Continued on page* 27)

Roy G. Ross Guest House Dedicated

The new guest house at Conference Point Camp on Lake Geneva, Wis., which was named in honor of the National Council's general secretary, Dr. Roy G. Ross.

SIMPLE ceremonies marked the dedication on August 26 of the Roy G. Ross Guest House and of a chapel organ at Conference Point Camp, the National Council's summer camp on Lake Geneva, Wis. The guest house is the latest addition to the 40 buildings on the 30-acre grounds which accommodate about 500 Christian campers at a time and which for the past 50 years have been used for hundreds of camps and conferences, both denominational and inter-denominational.

The electronic organ installed in the chapel was presented by the Board of Control of Methodist Youth Camps of the Rock River Conference of The Methodist Church. It was given in the name of the many Methodist young people who have participated in youth camps at Conference Point during the past half-century.

Dr. Roy Ross, general secretary of the National Council and previously executive of the International Council of Religious Education which became part of the National Council, participated in the dedication and paid tribute to the "Geneva spirit."

"Since the first youth camp was held here in 1914," he said, "thousands of young people have come here from every state in the Union. They have found here a better understanding of the meaning of life and of God's will for their lives. They have found new ideas for carrying forward their work in their local churches and communities as they have become doctors, lawyers, statesmen, business executives, ministers and missionaries."

Dr. Ross first went to Conference Point in 1925 as a youth director for the Disciples of Christ and has been active in its affairs ever since.

First established in 1873 as a summer haven with a religious atmosphere, the camp was organized as "The Lake Geneva Association" in 1907. Thereafter it became the property successively of the National Sunday School Association, the International Council of Religious Education, and the National Council of Churches.

Other participants in the guest house dedication included Dr. Gerald E. Knoff, executive secretary of the National Council's Division of Christian Education; Alvin Wilson, a trustee of Conference Point; Charles Boyle, chairman of the United Christian Youth Movement, and Norman Dold, a Baptist layman of Chicago.

The presentation of the organ was made by four representatives of the Rock River Conference: William Searles, an early leader and former president of Methodist youth camps; Rev. William White, chairman of the Camp and Institute Commission; Paul Meyn, president of the board of control of Methodist Youth Camps; and William Jennings Laskey, first president of the High League Camp of Conference Point.

100 Million Loaves

(*Continued from page 3*)

program literature; a Youth Rally of 31 groups marked the last Sunday of the month. Three service clubs erected a banner over each of the main entrances to the city. Theaters ran attendance promotion trailers throughout the month. The labor unions sponsored a series of newspaper advertisements. The Retail Merchants Association displayed 225 window posters.

The immediate results of the program were reported as evident in the increased attendance at the services of the 22 participating religious groups. The records kept by these groups showed increases over the previous month ranging as high as 85 per cent for an individual church, with an average increase for all groups of 16 per cent.

"The Religion In American Life Program," Dr. Pleasant said, "is an outstanding example of the increasing efforts by laymen in the service of their religious institutions. Certainly we have all seen many indications of this. But none is so dramatic, I believe, and so practical as this movement wherein business and industrial leaders place their top talent and facilities at the disposal of organized religion.

"That is why we, who have seen the program work successfully for so many churches and synagogues, are eager to bring this success to all religious groups everywhere. And we believe that the Bedford program and the many others like it can be used in communities, both large and small, all over the country."

In order to insure effective use of community resources for a successful local campaign this fall, Dr. Pleasant recommends the new 1956 RIAL kit of materials. This free kit, complete with samples of all materials and guides, may be obtained by writing the Religion In American Life Program, 300 Fourth Ave., New York 10, N. Y.

This program, started in 1949, with Dr. Pleasant as one of its co-founders, provides an opportunity for American business to use some of its advertising skills in behalf of religion. Since then it has been estimated that a total of more than 35 million dollars' worth of advertising and publicity has been provided through the Advertising Council to urge Americans to attend regularly the church or synagogue of their choice.

Preparation of all advertising is provided each year as a volunteer service by the J. Walter Thompson agency, with Robert W. Boggs, advertising executive of the Union Carbide and Carbon Corporation, as volunteer coordinator.

Christian Youth Propose Russian Exchange Visits

UCYM Officers at Lake Geneva—Left to right: Gladden Shroek, Napanee, Ind., new chairman of Christian Witness, and David Young, Camp Hill, Pa., new chairmen of Christian Faith, are welcomed by the outgoing chairmen, Marge Platt, Fargo, N. D., and Frank White, Due West, S. C., while Charles Boyles, Jackson, Miss., (extreme right), chairman of the United Christian Youth Movement, looks on.

REPRESENTATIVES of the nation's Protestant youth organizations meeting in annual sessions last month have proposed an exchange of visits with Russian church youth and have taken action on a wide range of American church activities and interests.

Nearly 200 youth delegates from 24 Protestant denominations and 37 state Christian youth councils attended the annual meeting of the General Council of the United Christian Youth Movement and the National Training Conference, held at Lake Geneva, Wis., August 26-September 2.

"We would seek to learn what Christian youth and students in the U.S.S.R. are doing to manifest their witness to Christ," a UCYM resolution declared. "In a world so decisively divided by conflicting ideological, economic and political barriers, we believe that it is imperative for Christians to bear witness to the reconciliation which lies in Christ. It is only here that man's deepest conflicts are resolved. The exchange of leaders begun . . . should be extended to all levels of the church's life."

The church youth delegates described juvenile delinquency as a "composite" problem, with "no single cause and no single solution." Principal causes were listed as community environment, poor relationships with other people, and inadequate motivation for the achievement of high social and spiritual goals.

They recommended to local Christian Youth Councils throughout the country initial study and orientation to the problem, a community survey, and a program for action. This included "public education" by publicizing results of the survey through local press, radio and television; "organizational participation," stimulating interest in such groups as Sunday school and youth fellowships, scouting, boys' clubs, YW and YMCA; and "working with established agencies" fighting juvenile delinquency, such as churches, playgrounds, work camps, parole services and community-wide projects.

The General Council also approved continued exploration of the long-range use of TV for youth, objected to mass liquor advertising, urged increased use of drama in Christian worship, and urged President Eisenhower to call a conference on civil rights. It called on its local constituency to support integration, provide counseling for those going into the armed forces, and hold "going-to-college" seminars.

UCYM also asked its national denominational youth fellowships to appoint a study commission of youth to develop material and principles for presenting sex education with a Christian dimension; and secondly, to develop for the nation's youth a plan of Christian stewardship (the offering of time, talent, and money to the church).

THE PASTOR AND POLITICS

Ministers agree pulpit not for partisan issues

THE role the local parish pastor plays in politics, a controversial issue of long standing in the nation's religious life, has come up for discussion in an election-year symposium conducted by *Information Service* of the National Council of Churches' Bureau of Research and Survey.

Ten representative church leaders belonging to eight different denominations took part in the symposium published in the Sept. 1 issue. In general all agreed that

1. Ministers have a duty to think through the issues and, in effect, take sides in politics.
2. They should not use their pulpits for partisan purposes.
3. How and where they express their views, away from the pulpit, is up to the good sense and clear judgment of the pastor himself.

Agreeing broadly on these points, the group went on to differ on the nature, extent and vigor of a minister's political action. While some said the minister should try to divorce his political life from his spiritual role, others said this was clearly impossible.

Favoring a clear division between the two roles, *Dr. Mark Depp,* minister of the Centenary Methodist Church in *Winston-Salem, N. C.,* declared: "I do not believe (the minister) should be active in partisan politics as such. To use his ministerial influence, and especially his pulpit, in such a fashion seems to me to be quite out of the question. But I would not have the slightest objection to having him appear on a panel of some sort where both sides could be presented and those who disagree with him would have the chance to talk back."

Dr. Charles Y. Glock, director of the Bureau of Applied Social Research of *Columbia University,* a Lutheran lay leader, questions whether a minister should avoid partisan political activity so as to "play it safe" with his parishioners. Even though a majority of his parishioners may feel their pastor should leave politics alone, Dr. Glock said, "This leaves open the question whether the minister is to be guided by his own convictions or by his image of what his parishioners think his convictions ought to be."

"Where these coincide," he continued, "there is no problem. Where they do not, it is a matter for the individual minister to decide. In the long run, however, the influence of the church in society will depend . . . on a ministry which acts on its own convictions rather than one which compromises these convictions to the prevailing climate of opinion."

Dr. Harry Emerson Fosdick, pastor emeritus of *New York City's* Riverside Church, believes that ministers should be politically conscious but stay outside the parties. "Certainly a preacher must be able to say with the King of England: 'I would have you understand that no political party has me in its pocket.' "

"Fair play with the congregation, freedom from narrow partisanship, humility about one's own judgments, good sense and good taste in making one's position clear — such criteria are obvious," Dr. Fosdick declared. "But the Christian preacher must not keep still about public issues such as racial segregation that affect the welfare of human souls."

Dr. James H. Robinson, minister of the Church of the Master in *New York's* Harlem district, raised doubts about whether a minister should ever run for public office, as he himself did at one time. Certainly, he said, "no pastor active in a parish ministry ought to hold public office unless he takes a leave of absence from the church while doing so. Any other course would do a great injustice to society, and an even greater injustice to the church."

Rev. Adam Clayton Powell, who is both Democratic Congressman from his district and minister of the Abyssinian Baptist Church in *New York City,* reported that he can play both political and spiritual roles effectively and remain at peace with his congregation. He declared: "To the congregation, government is not an evil thing, but rather an instrument for good in the shaping of the destiny of the life of a nation. Hence, though some may be apathetic about the mixing of religion and politics, yet alongside such 'dyed-in-the-wool' religionists there are those who are twice as militant or active in registering and voting and stirring others to manifest their interest in good government."

Rev. David W. Barry, executive director of the *New York City Mission Society,* said it is "inescapable" that politics must be included in a clergyman's area of pastoral responsibility, but he voiced these warnings: (1) "The pastor's relationship to a community ought to be at a spiritual level deep enough to survive political disagreement . . . and maintain a bridge that will prevent permanent splits over political issues. (2) The pastor who espouses the cause of a minority political group ought to be particularly careful in self-examination. There are clergymen who seek persecution assiduously as an evidence of a valid faith. From very random observation, however, I have noted frequently that this kind of partisanship may equally be an evidence of a pastor's failure to identify himself with the people of his parish. (3) The pastor can discredit his moral leadership in a community in either of two ways: by uncritically accepting the moral claims of either party, or by failing to speak out when he is convinced a genuine moral issue exists."

Rev. Kenneth E. Reeves, minister of the University Presbyterian Church, *San Antonio, Tex.,* said, "It is all right if the church members know that their minister favors a particular party and particular candidates. This is better than hush-hush. He gets on better with his people if he is known to have some convictions and has a reasonable way of demonstrating them."

In the opinion of *Rev. Gibson Winter,* of the Episcopal Church in *Parishfield, Mich.,* the theological view of the clergyman's role "would place heavy responsibility upon him in the congregation for expressing the political implications of God's Word and for helping discern the Christian implications of social and political life. But this view would also consider his direct political activity as a special work to which he feels called by God, in particular and usually very serious circumstances."

Rev. Grafton Thomas, minister of the Congregational Christian Church in *Spring Valley, Ill.,* reported that he gave open, active support to a candidate who promised to clean up gambling and other "unfortunate conditions affecting youth and family life" in his community, and that his parishioners gave him tacit support "by their good attendance" at church. The campaign, partially successful, taught him that politically "each minister must decide for himself what he shall do." For his part, he sees no reason why a minister, in the role of private citizen, should not actively campaign for good government. But in his role as minister he would limit political action to encouraging church discussions, using the pulpit at times to encourage parishioners to think of Christian applictaions to social problems, and "praying for those who are entrusted with the people's business."

Massena Shows the Way

Using this trailer as program headquarters for the expanded work, Miss Berdella Sheggeby, a trained Lutheran church worker, coordinates the area's church activities.

THE familiar "boom town" of war days is still with us, making its clamorous demands for more churches, schools, stores and homes.

Churches are especially hard hit when thousands of new families appear in a community over-night.

How one quiet, country town in northern New York, that has jogged along its accustomed way for generations, worked out a method of providing a full church life speedily and effectively for a brand new population is the story of Massena.

It is also the tale of remarkable cooperation between community, state and national church groups and the citizenry at large.

Massena has been called the "boomingest boom town of them all." For within a matter of weeks, its 13,000 population almost doubled, as construction men, with their families, poured in to build the great St. Lawrence Seaway. As in war- and defense-expansion days, they came by plane, train, jalopy and trailer, plunging the town into confusion and dismay.

Supermarkets couldn't keep enough staples on their shelves; gas station attendants enough "regular" and "high test" in their tanks.

Newcomers jostled each other in the streets. Worried school officials counseled together about new classes and double shifts. Churchmen began building extensions as attendance at Sunday services doubled. Two-thirds of Massena's new arrivals were Protestant, and Massena boasted only nine Protestant churches to serve their spiritual interests.

What was to be done about the thousand new families crowded together in trailer courts and other thousands who had the luck to find homes in housing developments?

How could they avail themselves of the usual worship services? How could their children receive the proper religious training? Even if they could be transported each Sunday to the town's churches, there was not room for them.

What to do?

At this point, the Massena Council of Churches sought help from the State Council of Churches. In turn they called on the National Council of Churches for a coordinator of church activities in the area.

Working together, the various denominations underwrote the project and sent in Miss Berdella Sheggeby, a trained Lutheran church worker. She had had experience in helping newcomers in temporary communities put down some roots, and in winning acceptance of these new arrivals by the established community.

Miss Sheggeby and large, active committees from the church groups have had their hands full. They feel the experience has been most rewarding, however, and the results phenomenal.

As a first step, a chapel on wheels was sent from Chicago by the United Lutheran Church to serve as program headquarters in downtown Massena and as Vacation Church School Center in

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Children have a wonderful time singing as the organist plays the old favorites and Miss Sheggeby leads the Vacation Church School activities inside the trailer.

The Kirchentag: *The Layman Has His Day*

By WILFRED BOCKELMAN

A GATHERING of a half-million people is a story in any man's language. And for a church publication, the story becomes even better when those half-million stand for several hours for a religious service. When 75,000 of that half-million meet for five days to discuss Christianity, the story takes on additional importance. And when all this takes place in Germany and when among these 75,000 about 24,000 are from East Germany, you get a dramatic tenseness that should make for one of the best stories of the year. More than 600 reporters for newspapers, magazines, wire services and radio and television networks must have thought so too, for they came to Frankfurt-am-Main, August 8-12, to cover the Kirchentag.

The church need not apologize for the bigness of the event. Let's just list some of the figures. The opening worship service was attended by more than 100,000 people. About 75,000 persons registered for the entire five days of the meeting. An additional 5,000 to 10,000 came and went every day. For the Sunday afternoon mass rally, estimates of attendance ran all the way from 300,000 to 800,000. Most of the papers seemed to settle for about 500,000. Since only the VIPs, the press, the band and the choir had seats, more than 400,000 had to stand for the two-and-one-half-hour service plus the waiting time before the service.

Providing music for the service there was a brass band of 2,000 instruments and a choir of 5,000 voices. Then there was the foreign participation. The estimated number of non-Germans participating in the Frankfurt assembly was between 1,500 and 5,000. Many churches of other countries sent official delegates.

The importance of the issues at stake was equal to the size of the attendance. Obviously, one of the major stories the papers hoped to get out of the Kirchentag was the whole matter of East-West relationships. Some of Germany's leading newspapers had hailed the Kirchentag as the most important bridge between East and West. This is one organization in which both East and West Germany have participated since its inception.

The East German government had granted assurance for 15,000 East Germans to come to the Kirchentag—had indeed assumed responsibility for travel arrangements for 10,000 of them. The other 5,000 had to find their own way. Kirchentag officials had expected a total attendance from the East Zone of 18,000, of which 3,000 would come in the "Aunt Minnie" category. The "Aunt Minnie" cases are those who tell the East Zone officials they are going to the West to visit "Aunt Minnie," and then when they get there, they just "happen" to visit the Kirchentag. Evidently there must have been a lot of "Aunt Minnies" in the West, for despite warnings of the scarcity of accommodations in Frankfurt, a total of 24,000 came from the East Zone.

Right from the beginning, the East-West drama shared the center of the stage with the elaboration of the Kirchentag theme, "Be Ye Reconciled with God." At the opening worship service, the front row was occupied by such people as Dr. Theodor Heuss, president of the Bundesrepublik; Dr. Eugen Gerstenmaier, president of the West German Bundestag; Dr. Otto Nuschke, deputy president of the Deutsche Demokratische Republik (East Germany), and Johannes Dieckmann, president of the People's Chamber of the DDR. Certain prayers, hymns and Scripture selections expressing total dependence upon God as the Ruler of nations take on a most poignant meaning when spoken or sung in such a setting.

Spontaneous and thunderous applause broke out when in his opening address Dr. Reinold von Thadden-Trieglaff, president of the Kirchentag, welcomed the people from the East with the words, "They belong to us. We belong to them. Together we shall take care that we shall never forget the unity of the Evangelical Church in Germany and that we always shall be longing for the moment of the reunification of our people."

This East-West drama reached its climax in Discussion Group III, dealing with "The Church and Political Responsibility," when an East Zone worker shook his finger at Nuschke, who sat in the front row, and dared him to permit a statement of Dieckmann to be printed in East Zone papers. Dieckmann had said earlier in the week that free elections would not be impossible in the East. Although the most applause was evident when Western viewpoints were expressed, the East was not without its spokesmen. One person declared that in their relation to the state, Christians of the DDR were governed by Romans 13, not by Revelation 13. "We consciously approve the DDR's existence, although not necessarily the forms in which it frequently affects the individual," he said.

Yet, despite the crowds and the East-West drama which were obvious to all at Frankfurt, it was possible to miss the real story of the Kirchentag. The very name "Kirchentag" can be misleading to the average American whose command of German consists of the knowledge that "Kirchen" has something to do with church and that "tag" means day.

Translate Kirchentag as "Church Day" and allow for poetic license to stretch it into "Church Week," and you stand in danger of misunderstanding the whole movement.

The word "Kirchentag" has two connotations. For most people, it means first of all the gigantic rally held every year since 1949, with the exception of 1955. But the Kirchentag is also a year-round organization with permanent headquarters at Fulda, Germany. It is a Protestant laymen's movement in Germany, which had its origin in 1949, following World War II, when Dr. Reinold von Thadden-Trieglaff called a conference of laymen in Hannover. The next year the Kirchentag was held in the industrial city of Essen with an attendance of 6,000. From there it soon grew to hundreds of thousands. The 1954 rally in Leipzig in the East Zone attracted 650,000, according to the count of the communist police themselves.

But the leaders of the Kirchentag well know that a huge rally once a year — though it may make excellent news stories — will of itself not make a lasting contribution to church life. The Kirchentag must be, and indeed is, a year-round movement.

Take, for instance, the 1956 meeting at Frankfurt. Its theme, "Be Ye Reconciled with God" was studied in six discussion groups, each concentrating on a different aspect of life.

Group I discussed "Reconciliation within the Church." One of the most interesting developments of this group was the emphasis given to private confession. There has been a trend in this direction in the Protestant Church in Germany for the last few years. Immediately after the war a large number of pastors found themselves besieged by parishioners who wanted to unburden themselves. A similar trend has expressed itself in the United States in

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Wilfred Bockelman, in charge of ecumenical press relations for the Deutscher Evangelischer Kirchentag, is associate editor of the Lutheran Standard, *Columbus, O.*

the emphasis ministers give to personal counselling as well as in the rush on the psychiatrists. The Kirchentag, for all its attraction of huge crowds, still recognizes that the basis of Christianity is the reconciliation of the individual with God.

Group II came to grips with the practical problem of rearing a family in an era when changing political and economic systems have their effect on family life. Two problems given particular consideration were marriage and divorce and the lack of respect for authority which seems to mark today's younger generation.

"The Church and Political Responsibility," the assignment of Group III, undoubtedly attracted the greatest attention. It was here that the whole drama of East-West relationships as well as the relationship of the individual Christian to his government came to the fore.

Group IV dealt with "The Church and Economic Life." One of the subjects given particular attention was the role of the housewife in the new industrial economy. Up until recently few German women have gone outside the home or such jobs as teaching, nursing, etc., for their vocation. What are the problems facing the Christian home as the demand for a higher standard of living often forces both husband and wife to work?

"The Church and Rural Life" engaged the attention of Group V, and Group VI dealt with "The Church and the Large City."

At the closing service on Sunday afternoon the message of the laity to the church was dramatized through the exchange of questions and answers from each of the six discussion groups. Here, for example, is the question posed by a representative of Group V:

"I speak as a farmer. Something is happening in the village. We are no longer alone. Much construction work is going on. The population of the village is growing. Machinery has changed our method of farming. We must be able to compete; there is no other way. But when we go to church, we hear a message that seems to be aimed at an era that is past. Are we to be opposed if we live as we must?"

And the answer given as a result of the week's discussion was this: "The church is not against you. The church remains within the village, even within the modern village. God is not against the new. As regards automation, whether in factories or on modern farms, God is concerned only with men. We should like to appeal to you urgently: Do not overestimate your machines. Serve God with the tractor. Do not try to escape from God on your motorcycle. Remain near God even in the changing village. You can offend God in the old village as well as in the new. You can abuse God by means of horses and engines. It is not the horses' fault, nor the engines' — it is up to men whether they want to serve God or not. And those who say: 'Without God and without sun we'll fetch the harvest on the run' are stupid and fanatic, want to show off and think that they are the lords of all. But God is Lord. God will remain Lord. You are responsible to God on the old farm and on the new farm. Therefore: Keep to Him whatever may happen."

A new insight and understanding and, as a consequence, a new stimulation to international and ecumenical concern was provided in the "Kirchentag Word" proclaimed Sunday afternoon at the mass rally. Since the war the German mind has, perhaps quite understandably, tended to focus its major concern narrowly, and often almost psycopathically, on its own internal, national problems. The message directed the thoughts of the huge rally, and the minds of hundreds of thousands of listeners throughout Germany, beyond the local and national horizons to the cause and the needs of so-called underdeveloped countries of the world. This call and this perspective were a major achievement in the Kirchentag cause.

But aside from the fact that there were perhaps a thousand or more Americans attending the Kirchentag, why should all this interest the church of America? While the Kirchentag is a German organization, it also has its ecumenical dimensions. Dr. Hans Hermann Walz, the executive general secretary, has said: "A Christian faith without ecumenical dimensions is in danger today of being provincial instead of Christian, to serve the needs of a given religious point of view rather than to preach the Gospel of Jesus Christ. For instance, if something is true and relevant only in America, then certainly it is not Christian truth, but some kind of sectarianism. Or, vice versa, if the Kirchentag were only for Germans, one could not get away from the suspicion that it dealt only with religious trimmings of nationalism, be they good or bad. But since it is actually dealing with the reality of the Christian message for mankind of our time, the Kirchentag must be ecumenical if it is to be Kirchentag at all."

There are those who believe that one of the reasons the Kirchentag was born was that for years the church itself failed to speak in meaningful terms about the everyday problems of laymen. Germany has long been noted for its theology; it has not been so successful in relating this theology to the man on the street. This the Kirchentag has been able to do, and for this reason the churches of America will always study such movements to enable them better to reach the masses of people. The movement's leaders know that its real success is not decided by whether the attendance at the final service is 100,000 or 500,000.

After the 600 journalists had filed their last word and printed their last picture on the Frankfurt assembly, the leaders of the Kirchentag braced themselves for the most important task of

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Thousands of Protestants from all parts of Germany gathered about this huge steel cross in Frankfurt for sessions of the German Evangelical Church Day Congress.

Breaking Down the Walls —

A Summary of the Movement for Organic Union

By WENDELL KELLOGG

PEOPLE these days frequently ask, "Are the Protestant churches uniting?" One might answer that the "Protestant church" spent 400 years dividing itself into fragments and that the nature of Protestantism indicates that it is easier to break apart than to come together.

Both clergy and laymen everywhere, however, are talking of "breaking down the walls" and denominational barriers all over the world are tumbling. Since the turn of the century there have been more than a hundred organic unions of Protestant churches. Scotland once had 13 Presbyterian denominations. Now it has four. In Canada 21 Methodist, Presbyterian and Congregational denominations became, in 1925, the United Church of Canada. In the United States, the Methodist Church split apart in the last century, reunited in this.

Merger movements are initiated, carried on and dropped or consummated entirely at the discretion of the denominations concerned. It is not the function of councils of churches — national, state or local — to participate in such activities. Councils are voluntary associations of churches which surrender none of their denominational affiliation, loyalty, or allegiance.

Church leaders today do not like to see wasteful duplication of church programs and buildings or competition for members. Result is cooperative unity — far removed from organic unity, the creation of a single organic church. This cooperative unity is a spiritual fellowship whose members work as one in a host of Christian areas and speak as one on national and world problems. Such cooperative activity provides concerted strength for Christian projects.

As for organic unions, they have been going on for some time and are continuing. Merger negotiations in one stage or another are under way in half a dozen areas of U. S. churchdom.

Congregational churches, dating to the first colonial days, and the Christian churches, which began with eighteenth-century revivalists, united in 1931 to form the Congregational Christian Churches. Three years later, in 1934, the Evangelical Synod of North America and the Reformed Church in the U. S. united to form the Evangelical and Reformed Church, the constitution of which took effect in 1940. Now the Congregational Christian and the Evangelical and Reformed bodies will meet June 25-27, 1957 to form the United Church of Christ. The General Council of the former and the General Synod of the latter have already approved the merger.

Dr. Fred Hoskins, minister of the General Council of the Congregational Churches, said he hoped the merger would offer "a pattern for going over and around the walls" that now separate the world's Christians. Dr. James E. Wagner, Evangelical and Reformed president, said he "viewed with awe and humility the prospect that God is about to use us once again to demonstrate in our time that there is no disunity among churches which cannot be bridged."

In the uniting churches are over 2,000,000 members. The United Church of Christ will then be one of the ten largest Protestant denominations. It will establish new church boards, but the structures of the present boards of the two denominations will remain in effect at least until the new constitution is written and adopted. At the 1957 joint session the two bodies will authorize the drafting of a constitution and by-laws, a statement of faith, and a financial program. These will then be reported to a later session of the new church and then referred for approval to local synods and congregations of the two denominations, two-thirds of which will have to ratify the constitution, to make it effective.

Also currently at work on merger plans are the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America. United they will form the largest Presbyterian body in the world, with 3,000,000 members, 9,000 congregations, and 10,000 ordained ministers.

A merger of these two with the Presbyterian Church in the U. S. (Southern) failed in 1955 when the three-way union was rejected by the Southern presbyteries. Since then, the other two have decided to go ahead. Approval of a plan of union was voted by their General Assemblies—Presbyterian, U.S.A. at Philadelphia, Pa., in May, and United Presbyterian at Knoxville, Tenn., in June. This plan is now being voted on in the two churches. Results of this voting will be registered at their respective 1957 assemblies and if the union is approved, plans will be made for a United General Assembly of the two denominations in 1958. This assembly will then set up the machinery to consummate the merger.

There were once 85 Lutheran church bodies in the U. S. Today there are 16. If a pending merger of four of them is effected, there will be 13, and an effort to reduce this number is in the offing.

Fifty years ago a merger of Lutheran groups of German origin (American Lutheran Church), Norwegian (Evangelical Lutheran and Lutheran Free Church), and Danish (United Evangelical) would have been unthinkable. The original schisms grew out of old-world backgrounds. As these groups settled in America, they started churches, each as different from the others as their national backgrounds. As time passed, American-born generations demanded services in English. The dissimilarities disappeared and merger seemed logical.

Now negotiations for the first such merger to cross nationalistic lines are under way. These are expected to culminate by 1960 in the formation of what is presently being called The American Lutheran Church. Making up this new denomination will be the Evangelical Lutheran, the American Lutheran and the United Evangelical Lutheran churches, and possibly the Lutheran Free Church. The membership of the new combined group will be 2,000,000, third largest Lutheran body. (The United Lutheran Church is largest, and the Lutheran Church-Missouri Synod is second largest.) Headquarters of the new union would be in Minneapolis.

A further move to unite Lutheran churches in this country was launched last December when the United Lutheran Church and the Augustana Lutheran Church invited the presidents of the 14 other Lutheran church bodies to designate representatives to meet to consider drafting a constitution for organic union. This group hopes to meet before the end of the year, although not every group will participate. The new American Lutheran body now in formation, mentioned above, will be represented as one body, not as individual denominations. This group has scheduled a preliminary meeting for October to prepare for any December action they may wish to take.

The American Unitarian Association, beginning in 1825, and the Universalist Church of America organized in 1953 the Council of Liberal Churches and assigned to it some of their respective departmental functions as a preliminary

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Outlook

Central in Christian Strategy

"AFRICA is the continent of the future. It should be as central in Christian strategy today as the Far East was a generation ago; and neglect of our responsibilities there now may be as fatal as was our failure toward Japan then," Dr. Henry Pitney Van Dusen of Union Theological Seminary told the National Council's General Board recently.

Yet contrary statements can be made with equal truth. "Africa is the last stronghold of colonialism." "Africa has the most intractible and explosive race problems in the whole world." "The African is poor, sick and ignorant; he is ignorant because he is sick and poor; he is sick because he is poor and ignorant; he is poor because he is ignrant and sick. The Africans by themselves can find no way out of this vicious circle, yet attempts to help are not always successful."

It is precisely because the African situation is so tragically complex that Christian responsibility is so great and urgent, especially the responsibility of *American* Christians who have such vast resources of wealth, skill and knowledge at their command. The question is: What can we do? How can we do what we should? How can we help and support the people in Africa who are anxious to help themselves?

It is not easy to answer these questions. Should American Christians who have a concern about Africa speak out about issues of race, land tenure, migratory labor, and other concerns? Will this be construed as meddling, and so increase the difficulties rather than bring relief? Or is it better to bear testimony to one's Christian concern regardless of who may be offended? We recognize that the ills and evils we find in Africa are found also in America and the rest of the world. We have no call to criticize situations we find there, because basically similar situations are found much nearer home; and in like circumstances we should probably react very much as our brethren in Africa do. Again, criticism does not help the situation; what is needed is helpful concern which seeks to get to the bottom of existing difficulties and to bring relief in the spirit of fellowship.

Christians and churches of the United States have responsibilities, as citizens of a privileged and powerful nation, and as fellow-Christians, to "understand better, care more, and act more vigorously" so that African needs and hopes can be met. This must not be mere anonymous charity, at bottom it must be person-to-person human concern, seeking the enrichment of brotherhood. Africans today are hungry for recognition and appreciation. America must be ready to receive from Africa as well as to give.

Racial barriers and frustrations persist in Africa, and practices rooted in racial discrimination anywhere are increasingly a threat to peace and world order. The goal of political development must be increasing freedom, and not some new form of bondage replacing the old. No doubt it is true that most people would rather have a bad government which was their own than be well governed by foreigners. However, both world order and Christian concern demand that the patterns of self-government which emerge in the new nations should be good and stable as well as autonomous. This involves a tremendous process of mass education, and of learning through growing experience in responsible positions, for public servants and others called to managerial posts of various kinds. People fresh from tribal villages cannot manage the complex mechanisms either of factories or of government until they have had a chance to learn how. Opportunities for learning and for experience are one of the primary needs of present-day Africa.

In the process of development of Africa's material resources hundreds of thousands of people, especially young men, are leaving their villages every year and going to the cities, the mines, the farms and the factories, to work for wages. Tribal life is drained of all its vitality. At the same time the towns and cities are gorged with unassimilated masses of dislocated people. In some areas the process is complicated by systems of land reserves which make it impossible for Africans to find land enough to make their living by agriculture. In other areas large-scale public works such as dams and irrigation schemes are taking the people out of their ancestral homes and ways, and forcing them to live under new conditions. These changes have far-reaching effects, which are often not foreseen by those who plan and start them.

What are some of the channels and agencies through which American Christians and churches can express their concerns and bring real help to the emerging peoples of Africa? Direct political action is *not* one of these channels, since America rules no part of Africa and must respect the political rights and responsibilities of others. But increasing numbers of Americans go to Africa as technicians, company employees, teachers, tourists and visitors. All of these can make their contacts there occasions for Christian fellowship, service and witness, and above all for human fellowship and understanding, free from the vices of condescension and disdain.

Yet the direct service of the churches through their missionary outreach, and through the church-to-church and Christian-to-Christian fellowship which has resulted from a century of missionary effort, is still by far the most important channel of communication and mutual helpfulness. Perhaps nowhere in the world are the Christian churches so directly on the firing line in all matters of social progress and social responsibility. Almost without exception the governments of Africa south of the Sahara are nominally Christian in viewpoint, in one way or another they aid churches and missions. In return they look to the churches and missions for education, for medical service, for the whole process of interpretation be-

tween African and Western cultures, and for constructive action in the service of all those who are battered and ground down by the attrition of rapid social change.

This has not always been a conscious assignment; it has simply been assumed that what the government could not do because it was official and so restricted to political modes of action, the churches and missions would do out of sheer human concern and compassion. Miracles have, in fact, been done. But the task grows constantly greater instead of smaller. Furthermore the unChristian attitudes which people often manifest in their secular relationships and callings often contradict their religious professions. In the eyes of thoughtful Africans this negates the reality, the sincerity, of the Christian profession of governments and anyone allied to the governments.

A foreign Christianity, supported by foreign political alliances, will not serve Africa much longer. It is only as Christianity becomes the African's own Gospel, appropriated in his own life and interpreted from life to life among the Africans themselves, that the Christian Church can hope to grow and prevail throughout Africa. Therefore the most pressing task today is not the provision of more missionary personnel or mission-dominated activities, but the upbuilding of the life of the African church from within, and the calling and training of great numbers of choice young African Christians into more effective witness and service.

"The Just Shall Live by Faith"

"LUTHER's soul was tormented by the fear that he was a sinner condemned by God," writes Walter Russell Bowie. "Then one day a new light broke upon him, which in its results was like a miracle. He was reading the words of the Apostle Paul, 'The just shall live by faith.' So that was the real meaning of the Gospel! Life would come not by works but by faith. Not by what a man had to try to do but by what the love of God had done already. Not by fastings and scourgings and by all sorts of desperate efforts supposed to win God's mercy, but by the mercy that was declared in Christ. Jesus was not most of all the Judge; he was the Savior. He, Martin Luther, poor sinner though he might be, through the love of Jesus crucified was already saved!" *

Whenever a man becomes aware of the real meaning of "The just shall live by faith," the Reformation has come alive in his heart. The Reformation is not just an event that happened 400 years ago. It is a light that must break upon everyone.

The real purpose of a city-wide Reformation Day service is to proclaim once more the Biblical basis of the Reformation. We are constantly tempted to replace faith with works as a means of life. There are very few of us who do not again and again identify Christians by their moral behavior. And what one of us has not felt that he has wretchedly failed to win salvation? We either become like the young Luther who was hounded by his moral failures or we acquire a spiritual blindness which keeps us from honestly looking at ourselves.

The Reformation is often linked with freedom. When we firmly grasp the meaning of "The just shall live by faith," genuine freedom becomes available to us. Those who stand in the condemnation of God can never be free. But the fresh air of freedom floods in upon the soul when one understands "the mercy that was declared in Christ."

On October 28, Christian people will be meeting at Reformation Day services in cities, towns and villages all over America. If every congregation will seriously encourage each member to attend, these services will be crowded. A Reformation Day service can be much more than another meeting where some outstanding churchman speaks. It can be a witness to the community of our faith in Christ as Savior.

Focus on the Individual and World Community

"WE HAVE come to see, in personal terms, that 'foreign policy' is where and how we live. To a considerable degree, it shapes our lives and we shape it. At every crossroad and metropolis, factory, farm, and home in our land, the impact of world events bears down inexorably on each of us and sends forth a stern and unsought call to world responsibility."

The World Order Sunday Message, from which these sentences are quoted, calls on every Christian to assume his full share in international affairs.

This responsibility is put in specific suggestions for foreign policy, emphasizing those curative, creative, constructive actions which make for peace in trade and tariff policies, programs of technical cooperation, and long-term, substantial economic development funds for use overseas; and justice in human relations and living out the best of our heritage here at home.

The Message sets forth convictions of the Christian faith and its relevance to international affairs in the following emphases:

We believe God wills a world community.
God uses nations as His instruments.
Our nation can increasingly be an instrument for peace.
We and our nation must seek world community.
Foreign policy is where and how we live.
How we promote the general welfare.
We rededicate ourselves to work under God for world community.

World Order Sunday, October 21, at the beginning of United Nations Week, will find congregations across the land gathered in services of worship on the theme "Christian Concern and World Community."

*Walter Russell Bowie, *The Story of the Church*, (Abingdon Press, 1955), p. 125.

New Horizons

UPWARDS of 2,000 clerical and lay leaders of the nation's rural life movement will come together in St. Louis this month to take "a new look" at the forces affecting the lives of country dwellers in our time.

As delegates to the National Convocation on the Church in Town and Country, these specialists in country life will hear from nine major speakers in general session. They will during the course of the three-day meeting (Oct. 16-18) discuss a wide range of concerns in a total of 17 seminars, discussion groups and workshops.

Sponsored by the Department of Town and Country Church, a unit of the National Council's Division of Home Missions, the annual convocation meets this year on the 50th anniversary of an event that virtually fathered America's rural life movement—the report on country life released in 1906 by the Theodore Roosevelt administration.

"In the succeeding 50 years the rural life movement has definitely reached a turning point," declared Dr. Richard O. Comfort, executive director of the sponsoring department. "Today we find ourselves in the midst of stepped-up farm mechanization, great population shifts that show rural population in decline at mid-century.

"There is virtually a crisis today in the problem of land tenure and its effect on the lives of the nation's individual farm-owning families. The churches working together must play a leading role in reconciling these great social changes in the lives of people," he said.

The convocation theme will be "New Horizons for Town and Country Churches."

Some of the speakers and their topics will be *President Howard Cowden* of the Consumers Cooperative Association, on "The Agricultural Situation and the Rural Church"; *Professor David E. Lindstrom* of the University of Illinois on "Rural World Needs"; and *Dr. J. H. Jackson,* president of the National Baptist Convention U.S.A. Inc., on "The Negro at Work."

The concerns of the convocation's 17 commission meetings will range from where the churches stand on agricultural policy to how rural ministers should be recruited and trained.

Convocation chairman and presiding officer will be Dr. Henry S. Randolph, New York, chairman of the NCC's Department of Town and Country Church, and executive secretary for town and country work of the Presbyterian Church in the U.S.A.

Faith Is a Two-Edged Sword

By Dr. Eugene Carson Blake
President of the National Council

Religious conviction can be a very good thing or a very bad thing, depending on whether the conviction is right or wrong, true or false. To believe in God can be for a man an inspiring source of courage and vision, but it can be on the other hand, the blind justification of repression and tyranny.

Religious conviction can be beautiful or hateful. Fanatic conviction that you are doing the will of God can be the final ugliness of an unlovely life. But true religious conviction can also be the awesome climax of almost unbelievable heroism and virtue. "It is the will of God" can be the rallying cry of heroes and it can be the final hypocritical justification of evil and repression.

Right religious conviction behaves differently in different circumstances. When you are in the minority, persecuted or not, what is needed most is courage. When the powers that be threaten you with punishment or death, true religious conviction will then give you the fortitude to say, "We ought to obey God rather than men," and it is from such seeds of martyr courage that the fruits of goodness grow.

Ah, but when you are in the majority, and sit in the seats of human power, it isn't courage that you need. Who's afraid when he has the votes and the prestige and culture of the community behind him? God, added to all that, too often leads men to horrible excesses and tyranny. No, when you sit in the seat of power religion will not lay upon you the final blindness of confusing yourself and your program with God and His will. Rather it will be a restraining influence saying to your heart: "Wait now, perhaps there is some truth on the side of these apparently crazy rebels. Perhaps it is the will of God that changes should come, changes that my too human wisdom is unable to accept or understand. Let us wait a bit and watch lest haply we find ourselves fighting against God."

The besetting sin of the underdog is always to give up what he knows is right, to bootlick power because of fear or bribe. In that circumstance true religion always says *Obey God,* do the right tho' the heavens fall.

The besetting sin of the man of power is very different. It is overweening pride: the confusing of one's own convictions with the perfect will of God. It is easy to fall into the supposition that God must be on my side since he has given me the power. Here true religion will give a man who seeks God's will quite the opposite counsel: not blindly "I ought to obey God and crush this foe," but rather "hold now, don't be so sure the whole counsel of God is in your pocket. Beware lest you find yourself fighting even against God."

True religion makes a slave brave and a ruler humble. Bad religion, on the other hand, makes a slave servile and a ruler into a self-righteous tyrant.

To those who are suspicious of all religion because they have seen its abuse, who like Karl Marx fear it is essentially a dope to keep the poor servile and the powerful in their seats, I would not argue and say that it is never so. But I would say that power corrupts atheistic communists as well, witness Stalin and his gang. And there is no God in communism to humble the leaders of the proletariat and cause them to say to themselves, "It may be that we are wrong and that we fight against God himself." Admitting freely that it doesn't always work that way, it is faith in God alone that can temper the pride of man and restrain and subject him to an always higher obedience.

To those of us who profess the Christian faith and have promised before one another that we would, God helping us, try to do His will, my word is this: Keep ever close to God in prayer. And you will find when it is courage that you need God will give it to you sufficiently for the moment of your fearful temptation, so that you in the glorious company of apostles and martyrs will be enabled bravely to stand firm and say, "We ought to obey God rather than men."

But if at other times and in other circumstances your temptation is not to cowardice or dereliction, then also keep close to God in prayer, for when you are tempted to confuse your will with His, His restraining word will come, "Take heed, take heed, lest haply you find yourself fighting against God."

Union Theological Seminary, New York, presents John Masefield's *The Coming of Christ.*

DRAMA in the American Churches

By MARVIN HALVERSON

RELIGIOUS drama in the United States arrived at a new level of existence one night in October, 1951, when Christopher Fry's "A Sleep of Prisoners" opened in St. James Episcopal Church in New York. One might regard this as a crucial date in the history of religious drama in the United States. There had been interest in the religious dimensions of theater for a long time and for several decades churches had been producing pageants and plays within the church building. But now, for the first time, a front-rank playwright whose work was produced on Broadway was presented in a church. While the play was received with varied reactions, it was generally recognized that a significant *rappochement* between church and theater had taken place.

The uniqueness of this event can be understood only in terms of American theatrical and religious life. In most countries, there have been tensions between church and theater, but continental and British theater could always look to the origins of their indigenous drama in the medieval churches. It was not thus in the United States, which was settled primarily by Anglo-Saxons of Puritan inclination. The emergent culture in the New World did not provide a hospitable setting for the drama. However, theaters were formed in the cities and plays produced, often under the guise of moral tutelage. On the expanding frontier of the American continent, theaters and opera houses were built almost as quickly as churches. But there was no transaction between the two. The churches looked with suspicion and fear on the theater.

By the beginning of the twentieth century, however, interest in dramatic activities arose in the churches, generally in connection with church festivals and particularly as a teaching device. The role of drama as an aid in religious education became apparent but without reference to resources and experience of the professional theater. Increasing prosperity of Protestant churches made possible a flowering of this interest in the 1920s. New churches being built often provided for an auditorium with a stage in addition to the house of worship. It became evident rather quickly that there was no body of dramatic literature or experience available.

In order to meet these needs, a Committee on Religious Drama was formed in the Federal Council of Churches, the cooperative agency of most of the leading Protestant denominations. This committee, appointed in 1924, produced a volume of plays, *Religious Dramas, 1924.* However lacking in quality one might find it, it remains a significant achievement, many of the plays continuing to be the most frequently used in the churches. Fred Eastman, who served as chairman of the committee, was appointed two years later to a newly-created chair of Litera-

A scene from "A Sleep of Prisoners" by Christopher Fry, as presented by the Arde Club of Southern Methodist University, Dallas, Texas, in 1954. The action of th play takes place in a church which is being used as a barracks by the military

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ture and Drama in the Chicago Theological Seminary. Another figure in this early development was a young man recently graduated from Harvard, Harold Ehrensperger, whose influence has continued through his editorial work of the past and his current professorship in the Fine Arts at Boston University School of Theology.

With changing interests in the churches and economic limitations imposed by the depression, the Committee on Religious Drama ceased to function, and in a sense its activities were taken up in the Church and Drama League. Certainly by the late 1930s there was no longer a formal committee in the Federal Council working on religious drama. However, the concern for drama was never lost, inasmuch as several persons continued to press for the resumption of responsibility on the part of the Federal Council. In 1950, when 12 interdenominational agencies, including the Federal Council, merged to form the National Council of Churches, it was provided that the National Council create a Commission on Drama within a new Department of Worship and the Arts.

In addition, a concern for drama within the International Council of Religious Education was developed as the Religious Drama Committee of the Division of Christian Education after the formation of the National Council. This committee has cooperated with the American Baptist Assembly in the annual religious drama workshop which was launched by Amy Goodhue Loomis during the time she was on the staff of the American Baptist Board of Education and for which she continues to provide leadership.

This article is based on a chapter written by Mr. Halverson for The American Theater, a collection of 32 essays by well-known persons in American theatrical life. This project of the United States Information Service was designed for U. S. Information Libraries around the world.

In 1924, the National Society of Wesley Players, a Methodist student organization, was founded at the University of Illinois. The Wesley Players, in contrast to other Protestant developments of that decade, survived and functions today in many Methodist college and university student circles. A monthly magazine-newsletter, *Footlight,* is an important factor in sustaining interest and exchanging information. The Methodist student magazine, *Motive,* which prints more articles on the arts and literature than any other Protestant magazine, has supported this interest and provided perspective.

cene from the Broadway Chapel Players' production of "Noah' by André Obey, as n in the Broadway Congregational Church, New York. Although designed for presentation, this production was given without stage scenery or props.

The opening at St. James Church of Christopher Fry's "A Sleep of Prisoners" has been cited as a significant date in the history of religious theater because for the first time in the United States a professional theatrical company was producing a play in a church, not merely for the church folks but for the general public. And the play represented in a striking way a reunion of religion and drama, a theatrical recognition of the dramatic nature of the Biblical narrative, the Judaeo-Christian tradition, and the Gospel itself. The Fry play was then taken on tour of the United States, playing in churches and college chapels. Whether this production was responsible for the development is uncertain, but unquestionably a new era in religious theater has become apparent since that time.

In the works particularly of T. S. Eliot and Christopher Fry, poetry and drama were reunited and drama reinstated in the mind of the public as having enormous significance for the religious life.

The most important aspect of the new development is the higher level of plays produced in churches. While all too many trivial things are still to be seen, the churches have commenced to use T. S. Eliot, Christopher Fry, James Bridie and Dorothy Sayers, for example, to an extent not conceivable only a few years ago. It is impossible to recount the names of local churches, church groups, student Christian groups in colleges and universities and theological seminaries which have instituted programs of drama within the last few years. A few instances will illustrate the trend.

In 1952, drama interest in the Los Angeles Church Federation was reorganized by Phyllis Beardsley under the sponsorship of Gerald Kennedy, the Methodist Bishop resident in Los Angeles. This group of professional and semi-professional actors, which assumed the name The Bishop's Company in recognition of their patron, commenced with Christopher Fry's *The Boy with a Cart,* playing in churches throughout the area. For some time the company played on margins of time, but for the last two years the group has been constituted by eight to ten players who have toured the nation's churches, oftentimes on a mere subsistence basis. Perhaps the best index of the interest in drama among the churches has been the ease with which this group has secured engagements. The work of the Bishop's Company has disclosed a vast potential development of drama in the churches.

One of the founding players in the Los Angeles group, Bill Penn, on coming to New York as a professional actor on Broadway, fostered the organization of the Broadway Chapel Players. The Broadway Congregational Church, located at 56th Street and Broadway on the north end of New York's theater district, became the home of and endowed a name to the group of professional actors who made up the company. Again Christopher Fry in *The Boy with a Cart* became the vehicle for bridging the hiatus between church and theater.

Opening in April, 1954, the Broadway Chapel Players have continued to produce plays for two-month runs on Sunday afternoons in the chapel of this Congregational church. These plays have been reviewed favorably with remarkable consistency on the drama pages of the daily press. As a result, new standards for drama in the churches have been established and impetus has been given similar developments elsewhere.

In recognition of the need for training leadership in theological seminaries, the Rockefeller Foundation is financing a three-year program in religious drama at Union Theological Seminary in New York. While other theological schools previously have offered work in drama, this venture represents a serious effort of the highest order to make available to the churches professional theater experience. Beginning in the fall of 1956 with E. Martin Browne of the British Drama League and the Religious Drama Society of Great Britain as director, the three-year plan will make available to the Seminary other expert leadership.

The Union Theological Seminary program was fostered by Mrs. Henry Pitney Van Dusen, wife of the Seminary president. This new educational venture has roots as well in the work at the Seminary of Robert Seaver, who handles the speech training of theological students. Using amateur students, the Seminary had already developed productions of merit. One of the most powerful was Gunter Rutenborn's *The Sign of Jonah,* a play written in post-war Germany, combining Biblical symbolism, recent history, and the existential involvement of the actors. This play, which was published by the Lutheran Student Association in the United States, has had wide use among college and university students.

In April, 1956, Union Theological Seminary produced the dramatic version of Melville's *Billy Budd,* which was brought to Broadway in 1951 by Norris Houghton. Received with critical acclaim, *Billy Budd* survived on Broadway for a few weeks only through valiant sacrifice on the part of the cast. However, it has since entered the repertory of college and university groups and now theological seminaries and churches. It is recognized that *Billy Budd* is not only a great American novel (now adapted to the stage) but a work of singular Christian statement.

This is representative of the significant development of understanding among the churches. Many forgotten works like *Billy Budd* are being recovered for dramatic use. Even more, persons in the churches are discovering that much of the great drama of our time is filled with religious meaning. Thus one finds increasing numbers of ministers urging their parishioners to see such plays as Tennessee Williams' *A Streetcar Named Desire* and Arthur Miller's *Death of a Salesman.* For these churchmen the religious theater is not merely drama in the church, but all drama which illumines the human situation.

Many plays on the professional stage like *Death of a Salesman* expose the shallowness of American life and penetrate the facade of complacency and self-sufficiency to the heart of tragedy that is at the core of present-day life. Insofar as many contemporary plays reveal the true human situation, they are aiding genuine religious confrontation and renewal.

Such breadth of understanding and interest underlies the formation of the Commission on Drama in the National Council of Churches. Norris Houghton, the American director and producer, serves as chairman of the Commission on Drama, which brings together many of the outstanding persons in American professional, educational and community theater with ministers and religious educators from the churches. Although the Commission has been in existence less than two years, it has set forth the principles which undergird its work and it has outlined a program which includes a central library, a series of workshops, a pattern of drama festivals and a touring company.

The resumption of responsibility on the part of Protestant churches may have significant results for theater at large as well as the churches, as the statement of purpose and aims of the Commission on Drama indicates:

"The purpose and work of the Commission are predicated upon two fundamental assumptions, the twin principles of judgment and service: that the Lordship of Christ extends over man's entire life, and that it is the task of the church to minister to the common life of man. In a culture impoverished by an exaggerated concern for scientific analysis and a scientific approach to life, we believe that the drama is not only a valuable but a necessary part of the life of the whole man. We believe that the drama needs the sustenance of religion and that its ultimate welfare is of concern to those Christians who would assume a responsible role in society."

Flying Parsons

(*Continued from page 7*)

his Fall visit to Kivalina and Koatak by dogteam only four years after his ordination, he received the news that he had been elected Bishop of Alaska. He was the third such leader for this remote region and, at thirty, the youngest Bishop ever consecrated in the Episcopal Church.

Since then his headquarters have been in Fairbanks in the heart of Alaska. He spends half his time visiting a string of successful missions extending from Point Hope and Point Lay on the northernmost shore of the Arctic Ocean to Anchorage, 2,000 miles away on the most southeastern tip of the peninsula.

To cover this vast territory he flies *The Blue Box* presented by the women of the Episcopal Church and named after the little blue box into which each woman puts her own thank offering.

The Bishop's Log for the first six months of 1956 reads as excitingly as fiction. The entry for Sunday, January 1, is a foretaste of things to come.

"Out to airfield early," the Bishop wrote. "Heated engine of the flying *Blue Box* with a plumber's firepot. Considerable difficulty in getting skis of plane broken loose from the new snow on field. Finally off the ground at 9:30 a.m. for hour's flight to Stevens Village to hold services, since we have no worker there. Ten minutes out of Fairbanks over the low mountains, the engine began missing badly. I managed to make it back to the Fairbanks airfield safely. Later found float stuck in the carburetor, cutting off the gas supply to the engine, so no service in Stevens Village today. What a way to start the New Year!"

By means of his plane, Bishop Gordon preaches each Sunday at several services in widely separated sections. He visits hospitals, mission stations and homes, holds conferences with his clergy, often flying in 50-degrees-below temperature. He has searched often for hunters lost on the pack ice. Once he landed on the ice of the Tanana River on a tiny air strip marked out by Tanacross Eskimos, who stuck small spruce trees along the edge, and packed it by padding back and forth in snowshoes.

The April 13th entry in the Bishop's Log records that he flew to Allakaket loaded with 400 pounds of paint, a wet-cell storage battery for the light plant, 100 pounds of food and a new typewriter for the mission. Three days later he flew to Huslia where he conducted a service for more than 100 parishioners and confirmed 12 new Christians.

In quite another part of the world a 47-year-old Texas medico, Dr. Mark Poole, unites his Gospel message with a remarkable healing ministry. The only flying doctor in the Congo, he has clocked more than 40,000 miles by air, caring for people who never saw a physician before. Witch doctors provided

their only medical attention.

The Bakubas quickly switched allegiance, however, when they witnessed the remarkable cures he effected in his 120-bed hospital in the small village of Bulape. They even brought to him an unconscious woman named Kahinga, who had been struck by lightning. In the old days they would have believed no one but a witch doctor could deal with this hapless victim of an act of nature.

Dr. Poole's fame spread until it reached the land where dwell the pygmy Batuans. One day he was summoned by an agitated pygmy who had raced 75 miles through the tropical forest to seek help for a man with a broken leg.

To Dr. Mark's surprise, he was able to fly in because the pygmies had built an airstrip. Lacking tools, they somehow felled the trees and packed down the earth by dancing to the beat of drums.

Another flying doctor of Dr. Poole's denomination—Presbyterian, U.S.—operates his "Yellow Bird," out of Ometepec, in the foothills 160 miles south of Acapulco, Mex. For 50 miles up and down the flat, hot coast and back to the hills, Dr. James Boyce, physician from Dade City, Fla., and his teammate, Rev. John Wood of Chicago, evangelist, care for the ill and for the spiritual needs of a group of Negroes whose ancestors were wrecked there in a slave ship more than 100 years ago.

The team flies in, landing in pastures and cleared strips near the small villages of thatched huts that look for all the world like a corner of Africa. While Dr. Boyce opens his huge medical pouch and treats his patients under the wing of his plane, Mr. Wood puts up his flannelgraphs and plays his Spanish records that tell the well-loved Bible stories. When patients are seriously ill or need surgery, Dr. Boyce takes them back to his new clinic in Ometepec, the first in all southwest Mexico. The clinic is Dr. Boyce's great pride. It's equipped with X-ray machines presented by the youth groups of his denomination. The operating theater is lighted by a single overhead flood light powered by one of only three generators in the town.

Across the world on Mindanao, in the Philippine Islands, Curran Spottswood, Jr., is doing a pioneer work for the Methodists at the moment. After the war he held the first Protestant meeting on the east coast of Luzon. It was necessary to brave typhoons to reach that section by jeep and on foot, for it was isolated by a 50-mile strip of mountainous jungle.

The people were suffering from famine and their village had been wrecked successively by the Japanese and by typhoons.

Later Mr. Spottswood arranged a work camp, taking a volunteer nurse, an agricultural advisor and evangelists. Of eight persons chosen for the rugged trip, only four slogged through.

They were delighted to give this service, for 1949 was to be the 100th birthday of Methodism in the Philippines.

The work camp begun by Curran Spottswood was for 3,000 people who lived in five small barrios with no church, no Sunday school, no Christian organization of any kind. Via the ambulance plane, *Circuit Rider,* several thousand pounds of medical supplies, clothing, books, tools and food were flown in. The first plane load of relief supplies included quinine tablets and other assorted drugs, a month's supply of vitamins for all the children, dried whole milk, iodine, skin salve, bandages, Bibles, and spiritual literature.

Soon a daily vacation Bible school was started, together with a community recreation program, agricultural counseling, preaching services, and an informal, mobile clinic.

The camp group gave away new Testaments, distributed hundreds of seed packages with instructions for their use. Finally, they baptized 76 persons and left behind a newly established church.

By 1951 the Flying Parson of the Philippines had flown the equivalent of 25,000 miles around the world, had jeeped some 40,000 additional and hiked 1,000 miles in order to bring the Gospel to "the last, the least and the lost."

Today he and his helpers and his wife and five boys are building a new social and evangelistic center on Mindanao. Again, without his small plane, his work could not go forward.

Several ministers in Alaska besides Bill Wartes and Bishop Gordon have discovered this fact, too.

Rev. Norval Hegland is a 40-year-old flying missionary for the Evangelical Lutheran Church on Alaska's Seward Peninsula. Since 1951 he has served as superintendent of Eskimo missions at Shishmares, a native village on the Arctic Ocean, and for Tellertown and Nome, both on the Bering Sea.

Based at Tellertown, he has logged 2,200 hours in his Piper family cruiser, his alternate mode of transportation being by dog sled.

Earlier, Mr. Hegland was in charge of a successful, 4-year air parish program

Denominational Student Movements Plan Merger

THE United Student Christian Council, the nation's largest cooperative student Christian organization, has hailed plans for the proposed merger of three of its member-movements.

In a resolution representing the first official USCC judgment on the move, delegates to its 13th general assembly, meeting last month at Green Lake, Wis., termed the plans indicative of "an emerging pattern of unity" fully consistent with the basic aims of the organization.

The three movements contemplating merger are the Disciples Student Movement, the Westminster Fellowship of the Presbyterian Church in the U.S.A., and the United Student Fellowship of the Congregational Christian Churches and the Evangelical and Reformed Church. The new group is to be known as the United Campus Christian Fellowship.

The general assembly's action noted that the merger must "be seen as one, but not necessarily the only, pattern of unity." If consummated, it said, the new movement must not be considered *the* student Christian movement in the U.S. with "other movements on the outside."

"The USCC is fully aware that there is much yet to do. It sees the danger that simply by default or in lieu of alternative patterns, the merger may be assumed to be the only way."

Delegates also noted with approval that the organizations involved in the proposed merger have made "responsible plans to give students throughout their movements, and also appropriate church bodies, full opportunity to study, review and decide on the proposal."

In another action delegates called upon the Council to convene a consultation on race conflicts and tensions as a means of helping its member-groups aid individual members in facing these problems.

They also asked the USCC to draft a letter to President Eisenhower calling for a conference on civil rights along the same lines as the recent White House Conference on Education. The action taken was similar to a resolution recently passed by the United Christian Youth Movement, an organization of youth groups of high school and college age in local communities.

Another resolution asked that a study be made of recent proposals of the Federation of American Scientists for the international limitation under United Nations enforcement of the testing of atomic and nuclear bombs and intercontinental ballistic missiles.

in the Great Plains area of South Dakota.

Similarly, the Rev. Charles V. Lee of the Congregational Christian Church served five rural churches in North Dakota by air. When roads were blocked by snow, this modern circuit rider could drop in on his remote parishioners, bringing their mail and on occasion, some longed-for fresh vegetables.

Once while flying over a home near Flasher, he noticed a woman in a field waving frantically. When he landed he learned that her small daughter had suffered an attack of appendicitis. Charley Lee quickly bundled the child in warm blankets and flew her to a hospital 45 miles away. In less than an hour she was on the operating table. The doctor reported later that another half hour would have been too late.

These are some of the odd "chores" that sky-pilot Lee finds so rewarding.

In like manner the Rev. W. W. Kitterman has logged 1,065 hours on his errands of mercy and evangelism. Pastor of the First Cumberland Presbyterian Church in Fort Smith, Ark., he has been flying since 1948 over the Texas plains and over Arkansas, Tennessee, Kentucky, Missouri and Mississippi. Seven forced landings and one near-crack-up have not dampened his enthusiasm for this method of serving a wider area by revival meetings.

The story of Missionary Aviation Fellowship is a dramatic one. Beginning in late 1940 with a single pilot, MAF now operates eight air services in five countries with 13 planes and a total staff of 40. With MAF, the missionary does not fly his own plane, but all missionaries in a certain sector are flown by mission-minded pilots who dedicate their skills to this work.

Missionaries in South American countries and in New Guinea have benefited most from this service.

The most recent advance in planes-for-missionaries was recorded recently when 14 congregations of the United Lutheran Church in America in and around Columbia, S. C., presented a new airplane which will soon be flying around the mission field in far-off Liberia.

Columbia Lutherans figure this will increase the effectiveness of their five missionaries in Liberia by 300 percent, now that they need make no long, time-consuming journeys by primitive means.

What it will mean to Liberians deep in the bush can never be estimated. Without the flying parson, who drops out of the sky in his plane, they would go on in the same old way as did their fathers before them, with no knowledge of the beliefs and the happenings in the twentieth century of the Christian era.

From the Mailbag

A Protestant Digest?

"Recently I was in the Union Station in Chicago and I had four hours to wait. I went to the various magazine stands and looked carefully for something of a religious nature. The only thing I found was the *Catholic Digest*. I had a similar experience in Los Angeles a few years ago. Over a period of years I have discovered that the Protestant Christian literature is rarely to be found among magazines and books in such public places.

"Do we not have a religious digest that is as readable as the *Literary Digest*? Among all the books produced by Christian writers of all denominations, could not a selected list be made of books to put out for public consumption, for sale on the magazine stands?

"I am glad to say that a *very few* times I have seen books written by E. Stanley Jones and Norman Vincent Peale on bookstands in railroad stations and other public places. I suggest that there be an increased effort always to have such books there, including Harry E. Fosdick, Rufus Jones, D. Elton Trueblood, Georgia Harkness, Leslie Weatherhead, and many others. We are rich in such books as these, and the public should have access to them. Pocket editions sell best there.

"Could not the booklets *National Radio Pulpit, Pilgrimage* and *The Art of Living* be put in cases for free distribution as the Christian Science and Catholic booklets are found in many public places, with the words, 'Take one.'

"Why do we not make Christian literature accessible to people during the hours when some of them are most susceptible to its influence?

"I hope that our National Council will do something about this."

Emma L. Eldridge
Berkeley, Calif.

"In the issue of *Time* of May 28th there was an article about the increase in the sale of Catholic magazines, with a description of the types of articles therein.

"Unfortunately, Protestant magazines are mostly gotten by subscription or in religious bookstores, so that many people do not realize there are such magazines. As a result, we, the millions of American Protestants, have very little opportunity to make our likes and dislikes known, or to express our opinions on various subjects. Also, we do not have any way of letting it be known that we have many brilliant people in our midst.

"Could not the Council of Churches start a little magazine similar in size to the *Catholic Digest*? In it have the best articles from all our Protestant magazines on every subject — religion, health, science, literature, movies, etc. Have a good strong name for the magazine — one which would not limit its sale to Protestants — and have it sold on newsstands.

"Of course money would be necessary. That may be worked out by the various denominational boards. Of course, there are those who might object, but is it not really time that all Protestants get together? We did a good job in the beginning of this great country but I for one firmly believe that if we continue to 'rest on our laurels,' as we seem to be doing, our good influence will surely come to an end."

(Mrs.) Florence M. Miller
Philadelphia, Pa.

Rural Slums

"I've been waiting for somebody to write an article about the rural slums, one that moves along as easily and as factually and with as much readability as the one in the June number of the Outlook.

"It was a nice job. Congratulations. It certainly is perfectly true that what's been happening in our rural areas, right here in this state even, makes you want to cry. The slums aren't all in the city. You highlight it. Thanks a lot."

Kenneth A. Roadarmel
New York State Council of Churches

South Africa

"Many thanks for that very excellent review of 'Naught for Your Comfort' in the June issue of Outlook. I was so interested in the story of Father Huddleston's 'crusade' in the June issue of *Reader's Digest*. If only we could do something to effect the necessary reforms."

(Rev.) H. W. Schenck
Upper Monclair, N. J.

"The Outlook is a very fine magazine, concise, clear and spiritually uplifting."

(Rev.) Gordon Winsor,
Platteville Council of Churches
Platteville, Wis.

Breaking Down the Walls

(*Continued from page* 16)

step to eventual merger. This Council presently carries on the educational work of the two bodies.

Through its General Convention the Protestant Episcopal Church has had for several years a Joint Commission on Approaches to Unity and a few exploratory discussions have been held with a similar commission of the Methodist Church, the Commission on Church Union.

Exploratory discussions, since broken off, have also been held between American Baptists and Disciples. It was at a luncheon meeting of the latter two bodies a few years ago that a young layman rose to ask, "Mr. Chairman, do I understand that there are some historical differences between the Baptists and Disciples as to immersion?" The chairman cautiously admitted there were some differences.

"Well," the young man said, "you church leaders keep those differences to yourselves. We don't want to know anything about them."

Last month, Dr. James Sutherland Thomson, newly-elected moderator of the United Church of Canada, was reported as predicting union of his denomination with the Presbyterian Church in Canada, which consists of those Presbyterian churches which did not join the United Church at its establishment in 1925. Although Dr. Thomson declined to forecast a date for the union, he said, "All forces are moving in that direction."

The United Church also has voted to continue reunion talks with the Anglican Church of Canada at both top and local levels. The United Church has announced it expects to have a concrete plan for union ready in November.

The Russian Orthodox Greek Catholic Church of America, which is independent of the church in Moscow, has gone on record favoring the eventual union of all Eastern Orthodox churches in this country. The movement to form an American Orthodox Church was initiated 20 years ago by the Syrian Antiochian Orthodox Church in North America.

In 1955 two Quaker groups, the Religious Society of Friends of Philadelphia and Vicinity (Arch Street) and the Philadelphia Yearly Meeting of the Religious Society of Friends (Race Street) united to form one body, taking the name of the latter group.

A little earlier, in 1946, the Evangelical United Brethren Church was organized by the union of the Evangelical Church and the Church of the United Brethren in Christ. This body has 4,370 local churches.

Today the crossing of denominational lines by both laymen and clergy is commonplace. In choosing a church a family may base its decision on the pastor's personality, the way an usher greets them, or the ease with which they can park the family car. There may be many denominations within a single family. President Eisenhower's parents were River Brethren. He is a Presbyterian. At least one of his brothers is an Episcopalian.

As for clergymen, Dr. Leslie D. Weatherhead, son of a Presbyterian, was ordained a Methodist clergyman, and is minister of London's City Temple, which is Congregational. The late Dr. Joseph Fort Newton began as a Baptist preacher, later was a Universalist minister, served in London's City Temple, and wound up as an Episcopal rector in Philadelphia. Dr. Harry Emerson Fosdick, a Baptist pastor, was preacher at New York's First Presbyterian Church before taking over multi-denominational Riverside Church.

What keeps other churches from uniting? There are many reasons: theological differences, old country ties, geographical separation, social and economic class lines, to mention a few. Also some people feel that the disunity of Protestantism is both inevitable and desirable, symbolic of the faith that believes each is "his own priest" and will worship in his own way.

Union Theological Seminary in New York reports 60 denominations represented in a student body of less than 600. Students from other denominations are common in most seminaries.

Billy Graham, the evangelist, says, "The spiritual awakening now sweeping the country is one of the greatest forces working toward uniting Protestantism."

Theologian Reinhold Niebuhr adds, "The organized pressures of history will bring the churches closer together."

Pointing to cooperative Christian efforts, Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, says, "Church cooperation is a very important step toward church unity. Before we can have organic unity, we must know and trust one another."

Kirchentag

(*Continued from page* 15)

all—bringing the message of the theme, "Be Ye Reconciled with God," into every congregation.

Throughout the coming year laymen's groups all over Germany will discuss the dramatic fact that man is reconciled with God and that this reconciliation must express itself in man's life in his church, his family, his relationship to government, his relationship to his occupation, and his relationship to his community, whether it be rural or urban. That's the real story of the Kirchentag. That is also the only hope of Germany and the church in Germany. Such a practical application of the Gospel is the only hope of the church anywhere.

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Massena Shows the Way

(*Continued from page* 13)

outlying trailer courts. The Chamber of Commerce reciprocated by giving office space for an Information Center in a trailer, also set in the center of the town.

An outdoor theater opened its gates for summer worship services. Ten Vacation Church Schools were set up, five in the camps and five in churches at other convenient points. This took care of children from 30 trailer courts within an eight-mile radius of Massena.

A common curriculum was used in seven of the schools. The entire program gave every Protestant child in the courts an opportunity to attend a two-week session of Bible School during the summer.

Churches began expanding carefully, remembering that when the St. Lawrence Seaway is completed, the construction crews and their families will roll away in their trailers to other huge new projects in other states, and Massena will regain a portion of its former leisurely pace. Only the permanent Seaway maintenance staff will be added to its population.

Two Protestant congregations added new educational units. One is doubling the size of its church. An assistant pastor has joined one church to share the growing ministerial load; a director of Christian education has joined another. Each Protestant church in the community expanded its staff temporarily to carry the increased summer program.

Social events were planned for this Fall, such as special welcoming nights for the trailer court groups, when all the pastors of the community will be on hand to extend warmth and friendliness.

The visiting groups doing the calling in camps are assigned by individual churches, and an equal number of visitors or sponsors are chosen from the camp population itself, so that each church has in each camp under its care at least two visitors from the church and two from the camp.

Every step has been worked out by mutual agreement.

Trailer residents are invited by their callers to attend the denomination of their own preference. Area programs are designed to attract the unchurched.

Each church ministers in its allocated area, and has full responsibility for initiating and carrying out the recommended program, but complete freedom is assured each in conducting it.

Those taking part feel that their success in this unique piece of cooperation provides an open-and-shut answer to the often-repeated query,

"Why can't Protestant churches and Protestant groups work together?"

In Massena they are doing it. The roll call proves it.

The churches answering such a call include:

Advent Christian, Assembly of God, Christian Missionary Alliance, Emanuel Congregational, First Baptist, First Methodist, Pilgrim Holiness, St. John's Episcopal, St. Paul's Lutheran, Louisville Community Church, Massena Center Methodist and the Raymondsville Methodist Church.

Both state and national demoninational sources are providing the financial support. The planning committee is headed by Rev. Maurice De Vries of Massena and includes a pastor and a layman from each church.

Local church officials are highly pleased at the united effort.

As Rev. William A. Masters, pastor of the Massena Center Methodist Church, says:

"*All* of our churches are here to serve *all* of our people."

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Convention of Christian Men

(*Continued from page* 5)

Dr. Roy G. Ross, general secretary of the National Council of Churches, told delegates that "today laymen are, thank God, again taking their proper role as team workers to their pastors, as comrades to their children in Sunday schools and youth organizations, and as leaders of church-related projects for community welfare." The new impact of laymen on church life is further being shown, he said, in their increased role as advisors to church bodies and organizations, and as members of church governing bodies. He cited in particular the stepped-up activity of men in United Church Men, the National Council of Churches as a whole, state and local church councils, and national and local organizations of the denominations. Referring to his recent trip behind the Iron Curtain, Dr. Ross said, "I have come back home thanking God that we live in a free society which recognizes that all phases of life are under the authority of God, and that the church presumes to interpret God's will both corporately and through individuals."

Dr. Robbins W. Barstow, director of the National Council's Department of American Communities Overseas, told the convention that the United States' strongest fresh source for making Christian friends of our uncommitted neighbors around the globe is the 600,000 U. S. citizens who live abroad. "Whatever their official jobs, they are all ambassadors, salesmen, witnesses, testifying as to themselves, their country, their ideals and their faith," he said. A great number of Americans living abroad are devoted Christians, he said, who actively support their local churches which they helped to build. "Tons of wheat and corn, shiploads of tractors or tanks . . . even whole pilgrimages of technicians, traders or teachers will not solve the world's problems," he said. "Christian witnesses . . . filled with enthusiasm for peace and good will, fortified with infinite humility, patience and understanding . . . and living as true disciples of Jesus Christ . . . such are the solid foundations upon which we may build with confience our hopes for a brighter tomorrow," he declared.

Lives Transformed

(*Continued from page* 10)

ern Oklahoma."

But the projects of team members often diverge widely from agricultural aid. Robert Lambright, working in the village of Mavropoulo, has found himself more than once called on to act as ambulance driver and first-aid specialist.

In one occasion, a village woman was thrown from her donkey, breaking her leg badly in two places. The first thought of her family and friends was to go to a team member for help. But Bob had left early that morning for another village to give a fruit tree grafting demonstration.

Still determined to get help from a team member, the villagers walked for an hour over the mountain to see Wim Blankers, Dutch member working at another farm project, and told him of their troubles. Wim took the team jeep back to Mavropoulo and, after a painful five-hour ride, got the patient to a hospital in Ionnina. There was no room for her there, so she had to be taken to a second hospital.

One of Sherman's goals is getting a medical project started for the villagers. "Most of the villagers," he says, "are from two to four hours away from any kind of medical care."

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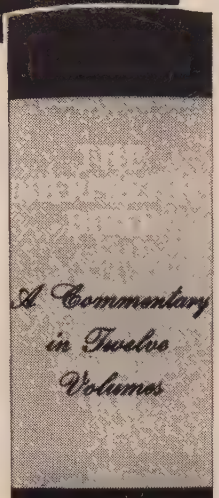

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BOOKS

Communist-Christian Encounter In East Europe

By Robert Tobias, School of Religion Press, Indianapolis, Ind., $8.00.

The background for this remarkable record of the relation of church and state in the communist countries of Europe is provided by the seven years which the author spent in Europe beginning immediately after the end of World War II. As a member of the staff of the Division of Inter-Church Aid and Service to Refugees in the World Council of Churches, he travelled extensively in many European countries and had first-hand contacts with many leaders in both church and state. An indication of the importance of his service is the decoration he received a few months ago from the King of Greece.

While carrying on his works of mercy, Dr. Tobias was a penetrating observer and student of what was happening in postwar Europe. His interest was especially focussed on developments in the communist world. The results of his contacts and studies are embodied in the present volume, originally written as his thesis for the doctorate in theology at the University of Geneva. On returning from his service in Europe, he became Professor of Ecumenical Theology at the Butler University School of Religion. He is also associate executive secretary of the Disciples' Council on Christian Unity.

Dr. Tobias' volume admirably serves two different purposes. Part I is of interest to the general reader as a penetrating interpretation of the situation in both Russia and the satellite countries with reference to the relations of church and state. It gives a thoroughly readable survey of the communist attitudes and policies toward the churches and of the way in which the churches have met the challenge. Part II is an invaluable sourcebook for the more specialized student who seeks detailed information about the course of events in each country.

The wealth of information collected in Dr. Tobias' book leaves no doubt that the ultimate aim of Communism is either to destroy the churches or to create conditions in which they will become impotent and die. He traces the shift in communist tactics from their earlier attempts to obliterate the churches to a later policy of "nationalizing" them and keeping them subservient to the purposes of the state. The picture painted by Dr. Tobias shows that communists at first greatly underestimated the strength of religious faith and the loyalty of Christians to the churches. When the opposition to the churches did not succeed, the communist strategy shifted to a policy of allowing freedom of *worship* while depriving the churches of opportunities for educational work, for a program of social welfare, and for activities with youth.

All this and much more is set forth by well-documented historical references.

Another important section of the book traces the inner struggles which took place within the churches as they had to face the communist strategy. Three different reactions are outlined. One of these has been a policy of underground resistance. Another policy — the one which has been most common — has been that of working out a *modus vivendi* which would enable the church to survive in the new environment. The third policy might be described as reformist, putting the emphasis upon the past shortcomings of the church in the field of social and political responsibility and interpreting the revolution as an opportunity for moral and spiritual advance.

Part II of the large volume is a "chronicle of events" in which the record of developments is followed, country by country, from 1917, when the revolution in Russia began, through 1950. While this material is too detailed for the average reader, it is a highly important body of reference material. The countries which are dealt with in a chronological review are Russia, the Baltic States, Romania, Bulgaria, Albania, Poland, Hungary, Czechoslovakia, and East Germany. Scores of important documents are printed as appendices. In the case of each country the author gives his own appraisal of the situation as it stood at the beginning of 1951.

One lays down Dr. Tobias' book with a clear impression that the churches of Eastern Europe, when confronted by the most serious threat to their existence in modern times, were ill prepared for the struggle. At the same time one is impressed by the tenacity of Christians for their faith and their churches and concludes that the efforts of the churches not only to survive but to bear a Christian witness are increasingly effective.

— Samuel McCrea Cavert

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Christian Social Ethics: Exerting Christian Influence

By Albert Terrill Rasmussen, Prentice-Hall, Inc., New York, $4.00.

The last three words in the title of this book provide the clue to its approach. Professor Rasmussen is not attempting to formulate a definitive Christian social ethic, but to examine the actual influence of Christian social ethics in the society of our time. "We must be realistic and honest," he says, "because we believe that under the grace of God the Church is the one institution in the world that can be truly self-critical and can at least partly escape the universal human mood of defensiveness."

From this perspective, the author surveys the pervading moral and spiritual forces of our time. The direction of his conclusions is suggested by the title of one of his chapters "Our Oppressive Moral Climate." The impact of secular influences upon the church appears to be greater than the reverse influence of the church upon society. "The fires of the Christian witness seem to be burning low. The social witness before the world seems timid and confused."

The book is not content, however, to charge the church with meager social effectiveness. It devotes considerable space to a theological and historical statement of "The Responsibility That We Profess," including a factual reference to some of the signs of hope in the recent social concern of the church. It also analyzes the practical reasons for the avowed weakness of the churches' influence and suggests the correctives in a proper relating of the faith to social action.

A striking and valuable feature of Professor Rasmussen's treatment is his readiness to go beyond analysis to the offering of concrete proposals for the social witness of the churches. Starting with the opportunities within the congregation itself and in the life of the local community, he proceeds to the larger opportunities for the exertion of social influence through a Christian application of the spirit of reconciliation, the exercise of a sense of Christian vocation, and the performance of Christian responsibility through politics.

The criticism might be levelled against this book that its norms of evaluation are those of the pragmatist rather than those of the theologian. The present reviewer finds a realistic and constructive interweaving throughout the book of theological reflection, psychological insight, social analysis, practical application, and a profound passion for the responsibility of the church to bear witness to what the author describes as the "full Gospel." It is a creative and stimulating analysis, with practical guide-lines for concrete program and group discussion, which should be carefully read by all who are concerned for the social task of the churches.

—R. H. Edwin Espy

A Treasury of the Cross

By Madeline S. Miller, Harper & Bros., New York, $3.95.

Christians cannot know the precise time or form of the earliest symbolic Christian crosses. Conservative scholars will not commit themselves. Mrs. Miller's well-illustrated narrative interprets much valuable information about these objects of art that are such powerful symbols in Christian devotion and life.

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"cross of crosses," of which a photograph appears.

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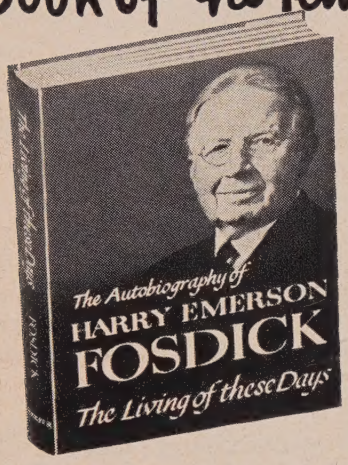

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To the Golden Shore: The Life of Adoniram Judson

By Courtney Anderson, Little Brown & Co., Boston, $6.00.

If you are interested in the beginnings of the foreign missionary enterprise in the U.S.A., this book is a "must." If, however, you lack that special interest, but do like biographies, or travelogues, historical novels and adventure stories, or case studies in the psychology of religion, this volume of 508 pages still will command your attention, for it partakes of the nature of them all.

The author has written a number of documentary films, and it was while he was working on a religious documentary that he became interested in the life of Adoniram Judson. He has obviously done a prodigious amount of research, and there are many apt excerpts from original sources.

But research alone would not have produced so readable a book. Mr. Anderson is a man of unusual imagination and empathy, to be able to enter into the thoughts and feelings of a scholarly theologian of the early nineteenth century, who had to meet new experiences in a strange setting, with many of the problems peculiar to the times and regions.

If not clearly the very first missionary from the U.S.A. to a foreign shore, Adoniram Judson was indisputably one of the very finest. He and his bride, Nancy Hasseltine, sailed from Salem, Mass., in 1812, under the American Board of Commissioners for Foreign Missions. After 114 days of "seeing nothing but sky and water," they glimpsed the shore of Orissa. By the time they landed in Burma, Judson had been convinced by his studies on the long sea voyage that "the Baptists are right," and it was under the Baptist Board that he served in Burma until his death in 1850. His only return to the U.S.A. was in 1845, after 33 years of overseas service.

The Rev. Mr. Judson was one of the earliest workers in the field of Christian literature. He translated the entire Bible from the original Greek and Hebrew into Burmese, and compiled an English-Burmese dictionary.

Judson was thrice married; when Nancy died in 1826, he married Sarah Boardman, the widow of a Burma missionary, and like himself a language specialist, and when she, too, passed away, he married Fanny Forester, a well-known writer in the secular field, who survived him by several years.

There were giants—and giantesses—in those days. In times when many thought foreign missions a harebrained venture, Judson and his wives, especially Nancy, underwent sufferings and privations reminiscent of St. Paul's listings of his own experiences—"in journeyings often,—in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea,—in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness."

The Judsons came to know intimately disease and death, the pangs of family separation, of imprisonment, even of torture. But, given a sufficient goal, "the human spirit," as Mr. Anderson remarks, "has nearly endless reserves of buoyancy." They endured, knowing Whom they believed. Adoniram Judson was buried at sea in 1850, "but his memory lived. A college in Rangoon was given his name. A church in New York came to be known for him. A denominational press is called the Judson Press."

When Adoniram Judson and three colleagues were set apart for foreign service, one minister predicted, "You are the precursors of many who shall follow you in this arduous, glorious exercise, for the Gospel shall be preached in all nations and all people shall see the Salvation of God."

And another said, "No enterprise comparable to this has been embraced by the American church. All others retire before it like stars before the rising sun."

A true story like "Toward the Golden Shore" helps you see that this is not an extravagant claim.

—Florence Gordon

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The Farmer Gives Thanks

By SAMUEL R. GUARD, Abingdon Press, New York and Nashville, Tenn., $1.00, cloth; 50 cents, paper.

Here are 56 prayers that fully deserve the adjective unusual. Samuel R. Guard has written the aspirations of farm people in language reverent, poetic, and bursting with the symbols and experiences of farm life. Mr. Guard is an editor of a farm paper who is deeply interested in the country church. He is vice-president of the Kentucky Council of Churches and active in the affairs of Episcopal laymen.

There are prayers for the seasons and months and for the special days in the Christian year. These prayers are filled with praise and thanksgiving, and they also express, in words that the farm people use, their deepest needs in petitions to God. "We are shepherds still, and sore afraid. Help us to hear, help us to believe, help us to join the angel chant. . . ."

In a meaningful preface, Mr. Guard writes that the farmer is a poet, an artist, and a believer. "Don't you forget it!"

— BENSON Y. LANDIS

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THE FARMER GIVES THANKS, *Samuel R. Guard,* Abingdon Press, Nashville 2, Tenn., $1.00.

JESUS CHRIST, THE RISEN LORD, *Floyd V. Filson,* Abingdon Press, Nashville 2, Tenn., $4.00.

1957 INTERNATIONAL LESSON ANNUAL, *Charles M. Laymon,* editor; *Roy L. Smith,* lesson analyzer; Abingdon Press, Nashville 2, Tenn., $2.95.

BILLY GRAHAM, *Stanley High,* McGraw-Hill Book Co., New York, N. Y., $3.95.

I CHOSE A PARSON, *Phyllis Stark,* Oxford University Press, New York, N. Y., $3.50.

EVERYDAY LIFE IN OLD TESTAMENT TIMES, *E. W. Heaton,* Charles Scribner's Sons, New York, N. Y., $3.95.

THE LIVING OF THESE DAYS — AUTOBIOGRAPHY OF HARRY EMERSON FOSDICK, Harper & Bros., New York, N. Y., $4.00.

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THE SHADOW OF HEAVEN, *James Henley Caligan,* Vantage Press, New York, N. Y., $2.95.

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION, with introduction and notes by *Theodor Gaster,* Doubleday Anchor Books, Garden City, N. Y.; hard cover, $4.00; paper, $.95.

BEHOLD, WE LIVE, *Charles Dunscomb,* Houghton Mifflin Co., Boston, Mass., $3.00.

THE JORDAN BEACHHEAD, *James H. Kepler,* Exposition Press, Chicago, Ill., $3.00.

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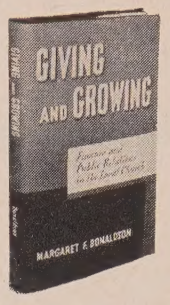

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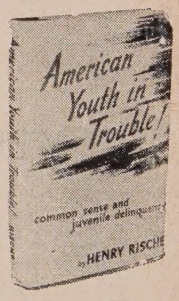

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